

# ¶ Here foloweth the .L. Hystories of Troye.



¶ Le pistre de Dehea dresse de Prudence/  
enuoye a le petit cheualier en Hector  
de Troye/ avec cent Histoires.  
Nouvellement Impriee.

MUSEUM  
BRITANNICUM



The prologue.

**B** The Dialogue of the translation.  
Oke of thy rudenesse by consyderacion  
Plunged in the waters of abassment  
For thy translatione, make exoracion  
To all to whom thou shalt thy selfe present  
Beseechynge them upon the sentemene  
In the composed to set theyr regards  
And not on the speche cancred and frowarde.

Shew them, & thy translation hath & wyte  
Not to obtayne thanks or remuneracions  
But to the intent, to do the to be myten  
As well in Englande, as in other nacyns  
And where myfordre, in thy translation is  
Unto the perceyuer, with humble obeysaunce  
Excuse thy reducer, blamyng his ygnorance.

And pray hym where he fideth & myfordre  
To take the payne, therein to amende the  
So & by hym, thou be not blamed but fordre  
But enuyous tongues, fro the god defende the  
Whom dyed thy translatione ever whā he pēned &  
Therefore whā thou shalt, be blamed of enuye  
Set not his rancoure, at a butterfye.

Let hym go kepe the dore with aglaron  
Doughter to kynge Lypres of Athens

And

## The prologue

And dylygently hym selfe dyspose  
With her against maner any to make resistence  
That he neuer entre to here by dyolence  
And lyke to Eithna as is skyl and ryght  
Let hym breu hym self & hurt none other myght

¶ And yf any man make question vnto the  
Howe thy reducer in his translation  
Without in tellygence had audacite  
For to presume vpon this compylacion  
Yf he be of honour make thy suspicacion  
For pardon therof, and yf he loue dyscent  
With late full excuse, pray hym to be content.

¶ Whiche shalbe this, say that the translatour  
When the to reduce, he set his enterpryse  
Was flowing in youth, what time & iustigatour  
Of hell hath most power, vice on hi to surmyse  
Fyndynge hym in Idleness, whiche to dyspyse  
He hath enterprysed, this rude reduction  
For youth may not yelde most eloquent iustices

¶ And yf he woll, as yet, further reply  
Agaynst the translation, thus or thus  
Alledge the vpon Authoryties belde  
As of seynt Bernarde, the doctor mellifluous  
Howe he sayth agaynst all persons ocious

Al. l.

what

### The prologue.

What acōpt or reso shalbe by you forth brought  
Whā you it shal behoue to tell ech ydle thought.

¶ The sayd seynt Bernarde saith that ociosite  
Is mother to vice, and stepdame to vertue  
She ouerthroweth stronge men into intiquyte  
She noyisseth pryde, and vertue doth subdue  
And maketh the way redy, best to pursue  
Do alway (saith Iherome) some good busines  
That the denyll, fynde the not in ydence.

¶ Sayth also the holy doctour Augustyne  
No man that is stronge, and able to labour  
Dught to be Idle, but to some worke enclyn  
And to the same sayth Iohn Cassiodore  
The Idle man thynketh vpon no more  
But lecherous viandes, to make his bely chere  
Therfore pray all that shall the rede or here.

¶ To take in gre this symple translatiō  
As (without doubte) all vertuous wyll do  
But suche as ben replete with emulation  
May not refrayne & theyr hertes draweth vnto  
Thus (boke) remembre what thou hast to do  
More charge (as now) shal not to the be layde  
But do thy best, in this that I haue sayde.

¶ This Prologue.



The fyrste hystorie



There begynneth the Epistle,  
whiche Othea the Goddes sen  
de vnto Hector of Troye, when  
he was of the age of .xv. yeres.

The fyrste tepte.



Othea goddes of prou-  
dence  
whiche doeth adreffe  
good hertes in valyaunce

A. iij.

To

**The. i. Sept.**

To the noble Hector, pynce of  
moſte excellence  
Whiche flouryſheth in Armes  
haſt ſo great puiſſaunce  
That whom thou encountreſt  
thou putteſt to vtteraunce  
Sone to the mighty Mars god  
of battaile  
Whiche all the feates of Armes  
ſuſteyneth or doth to ſayle.

¶ And alſo to Mynerue, the  
goddelle puiſſaunt  
Mayſtreſſe of armes, as poetes  
gyue ſentence  
Successour of the Troyans try  
umphauit  
Pynce of Troie, and of the Ci  
tizens

Myne

*The .i. Glofe.*

theyre vnto Pryamus, father of  
fayence

Salutation fendeth fyrste vns  
to the

With perfyghte true loue, With  
out duplecyte.

*The fyrste Glofe.*

**O** Thea after the gree & entent may  
be taken for þe lagenes of a womā  
And as the auneynt before that they  
had receyued the lyght, and spendour of  
the fayth, adoured and wo:shipped ma  
ny Goddes, vnder whiche lawe ben pas  
sed the moste hyghe Seygnoyes & lord  
shyppes that haue ben in the worlde.  
As the realme of Egipte, of Persie, the  
Greekes, the Troyans, Alexandye, the  
Romaines, and many other. And speci  
ally all the moste great Phylosophers,  
As that GOD ne had as yet sette open  
the gate of his mercy. In this present  
age we Chyisten men, by the grace of

A.iii.

GOD



**The 1. Stofe.**

God enlumyned of the betray & perfyte  
fayth, may reduce and bryng unto Apo-  
calytie the oppynions of the auncyentes  
And therupon many Alegories may be  
made, And as they were accustomed to  
adoure and worshyp all thynges, which  
aboue the comune course were preroga-  
tyue, or fortherynge the comune profyte  
by any maner of grace, many Ladyes,  
whiche were in theyr tyme, were called  
Goddesses.

And it was of a trueth after the Hy-  
storie, that in þe tyme of Troye the great  
flowryshed in his hygh renome. And mo-  
che sage Lady named Othea consyde-  
ryng the fayre youth of Hector of Troy  
than moche flowryshynge in vertues,  
whiche myght be a demonstred of gra-  
ce to be in hym, in tyme to come. Send  
unto hym many fayre and notable gyl-  
tes. And especially his fayre destroyer,  
whiche was named Calathee, to whom  
in goodnesse none in the worlde myghte  
be compared. And for so moche as all  
graces

### The .i. Blosk.

graces mōdayne, which a good knyght  
ought to haue were fyrre and compres-  
sed in Hector, we may say morally that  
he them toke by the admonastemēt and  
aduertysement of Othea, whiche sende  
vnto hym this Epistle. Morallye.

By Othea we shall take and vnder-  
stande the vertue of Prudence and sage-  
nesse, wherof she right well prouyded &  
acurned. And as the .iiii. vertues Car-  
dynall be necessary to a good governa-  
ce, we shall of them speke here in this  
present volume hereafter. And to this  
fyrst, we haue gyuen a name and taken  
the maner to speke somewhat Poetyque-  
ly, and accordynge to the veray History  
the better to ensue and procede vpon our  
matter, and to our purpose we shall ta-  
ke some auctoryties of auncient Phy-  
losophers. We shall say eyn so in this  
present volume, as by the sayd Lady it  
was gyuen or sende vnto the good Hec-  
tor, that semblably it maye be vnto all  
other despyngge bountye and sagenesse.

A. v.

And

The .i. Epistle

And how the vertue of Prudence is mo-  
che to be recommended, speaketh the pryn-  
ce of Philosophers Aristotle.

For so moche as Prudence is the moste  
noble of all other thynges it oughte to  
be demonstrated and shewed by the best re-  
ason, and the most couenable manner.

The .i. Epistle

And as I haue great desyre  
and talent

My selfe to endeuoure, the pers-  
fychte noblenesse

Of the to preserve and ever to  
augment

And that thy valyaunce and  
hygh prowesse

In all tymes be obserued with  
out distresse

By myne Epistle thy youth to  
supporte

I wol the ennoyter say & exhor-  
te



The .i. Tepte:

Of suche thynges, as bene  
moſte neceſſary

To balaunce hygh great and  
preemynent

And to the oppoſite of prowes  
contrary

To the ende that thy good her  
te ſet his entent

The horſe for to gerſe by good  
aduertyſement

That flyeth by the ayre and pe  
gaſus is named

To whom al balyaunt hertes  
ben attained.

For ſo moche as I knowe  
that thy condycyon

To feates cheualtrous is right  
able to ſtande

Upon

The .i. Tepte.

Vpon all sydes by direct inclyn  
nacyon

More than of other .v. hundred  
thoufande

And as a Goddesse, I knowe  
and vnderstande

By fcyence, not by perceyue ne  
coniecture

In euery thyng what fhalbe  
thyne aduenture.

¶ Of the well me ought to ha  
ue reinembraunce

For wel I know algates that  
there fhal be

worthyeft of worthy, and moft  
of valyaunce

And aboue all other haue th  
renōme

B

But to thentent that I be lo-  
ued of the  
Loud, and why not: sythen I  
am the  
Loth to come to her whiche at  
them enhaunse that haue me  
in chyerrie.

¶ Syttynge in my chayre, I  
rede them a lesson  
whiche vnto the heauens doth  
them to ascende  
So I the praye that thou be of  
them oon  
And that thou me beleue and  
well my wordes attende  
Remembrynge well what I  
the wyte and sende  
And yf thou me here recounte



The .i. Epistle.

proferer or say

A thyng that is to come after  
(this day.

¶ And that I to the saye, that  
thou as well it ought

As yf it were passed, to holde in  
memorie

Know thou for truth, that they  
ben in my thought

Compyled by the sprite of pro-  
phesie

¶ Therfore entere & be not wery  
for nothyng shall I say, that  
is or shall befall

¶ Than sith yf they be to come, re-  
membere them at all.

The prologue of the Allegorie.

¶ For to bring to Allegorie the purpose  
of oure matter, we shall take unto oure  
saye

The prologue of the Allegorie.

sayenges the holy scrypture to the edy-  
fyracion of the soule, beyng in this my  
serable worlde.

**E**uen so as by the soueraygne sapy-  
ence and hyghe pupsaunce of God,  
all thynges ben creat and made, reaso-  
nably, they ought to attende and away-  
te for theyr ende by this mynistracion.  
And for so moche as our soule of God,  
creat and made after his propre Ima-  
ge, is of all his creatures most noble af-  
ter Angelles. It is a thyng conuenable  
and necessary that it be adorned of ver-  
tues, wherby it may be conueyde to the  
ende wherto it is made. And in so moch  
as it maye be empesched and letted by  
the assautes and instigation of the e-  
nemye infernall, which is her mortall  
aduersyte, & oft tymes her destourneth  
to come to her beartytude, we may call  
the lyfe of man very cheualric, as the  
scripture in many places both expresse  
and as al thynges mondayne ben tran-  
sptory

The.i. Allegorie.

Victorious and fallyble we ought to haue in contynuall memoꝛye the tyme to come whiche is without ende. And soꝛ so moche as this is the conclusion and the perseyte cheualrie, and all other is of no comparyson, and that therof the victorions ben crowned in glayre. We shall take the maner to speake of the spyte cheualrous. And be this done bo to the laude of almyghty God pꝛyncypally, and to the pꝛofyte of them which shall take dylectacion in the herynge of this present volume.

The fyrste Allegorie.

**I**n lyke maner as prudence and sagesse is the Mother and conductres of all vertues without whom they may not be wel governed. It is necessary vnto the spyte cheualrous that of prudence it be adourned, as saith saint Augustyne in his booke of the synngularitie of clerkes that in what place that prudence be abidyng lightly may be clesed and eschewed all thinges contrary

bu



**The. i. Allegorie.**

but there as Prudence is dyspyled, all  
thynges contrarie haue signourie and  
domination. And to this purpose sayth  
Salomon in his Proverbes.

*Si intraveris sapientia cor tuum et scientia a-  
nime tue placuerit consilium custodiet te/et pru-  
dentia seruabit te. Proverbiorum secundo capite.*

**The. ii. Hystorie.**



**The. ii. Expte.**

**A**ND to the ende, that thou  
understande  
What the behoueth to do, and  
B. i. that

**The.ii. Reple**

that thou make  
The vertues more proppye and  
apte to thyne hande

The better to come so, receyue  
and take

The promysse wherof, I here  
spake

As of buyssaunce/valyaunce/  
and Cheualrons

Albeit so, it is aduenturous.

(I tell

Yet vnto the, one thyng shal  
A Syster Germaine, is there  
one to me

Replete with Beaultie, that as  
ther doth excell

But ouer al thing in spetialite  
Swete, and coye, she is attena  
pred wyse and fre

And

**The.ii. Text.**

And neuer with the, she is sur-  
prised

For any thyng, without mea-  
sure promysed.

**S**he is the goddesse of atten-  
perance.

Withouthen whom, the name  
of great grace

Thou mayste not obtayne, for  
but she pease the balaunce

All valueth not, when peyle in  
this case

Therefore thou shalt her fauor  
re purchase

For she is the Goddesse in price  
moste rayled

Of all that ben sage, moche lo-  
ued and prayled.

**B.ij.**

**The**



The.ii. Glose.

**O** Thea sayth, that Attemperaunce is his systre, whom he ought to loue. The vertue of attemperaunce verytably may be sayd systre and semblable vnto Prudence. For Attemperaunce is the demonstraunce and shewing of prudence. And of prudence foloweth attemperaunce. Therefore she saith that he holde attemperaunce for his frende, so as seemably ought for to do all good knyghtes desyring the lawde that is gyuen to all good, so as sayth the Philosopher named Democritus. Attemperaunces amodereth, or measureth the vices, and maketh persyre the vertues.

The.ii. Allegorie.

**T**he vertue of attemperaunce whiche hath the propriete to lymite superfluities ought to be had of the good spiryt. And Saynt Augustyne sayth in his booke of the maners of the church, that the offyce of attemperaunce is to reframe and appayse the maners of concupiscence, whiche ben vnto vs contrary

## The.ii. Allegorie.

traye & destourne vs from the laboe of  
God, and also to dyspyle all carnall de-  
lytes and worldely louniges. To this  
purpose speaketh saynt Peter the Apo-  
stle in his fyrste Epistle.

*Obsecro vos tanq̃ aduenas et peregrinos ab-  
stinere vos a carnalibus desideriis / que militant  
aduersus animam, Prima petri secundo capitulo.*

## The.iii. Hystorie.



## The.iii. Tepte.

**T**he With vs twayne, is  
force conuenient

B.iiij.

Great

**G**reat vertue, yf thou take in re  
putaunce

**T**o Hercules warde, reuert thy  
ne entent

**R**egardynge his prowesse and  
puyssaunte valyaunte

**W**herof he had with great ha  
bundaunce

**A**nd notwithstanding that he  
was contrarie

**U**nto the lygnage, and dyd a  
gaynst them varie.

**S**hall we take not in dysdey  
ne neuerthelesse

**H**is vertues full of force, and so  
notable

**W**hiche haue vncloused, the gas  
tes of prowesse



**The.iii. Expte.**

**B**ut yf thou entende, With nyght  
de ferme and stable

**I**n baliaunce to be his seblable  
yet vnto the it is not necessary  
With folkes inferuall, to cons  
tende or vary.

**W**hat nedeth it to make lity  
gacion or stryfe

**A**gaynst the god Pluto prync  
of darckenesse

**F**or Proserpyne, whiche was  
the herpers wyfe

**C**alled Orpheus and doughter  
to Ceres the Goddesse

**W**hom pluto rauished vpon the  
see of greeffe

**T**he nedeth not to cut the chay  
nes of Cerberous

Porter within, that valey tene  
(broun)

He to take attaynte, by them  
that be in hell

Which in dysloyaulte, ben al by  
lapped

As (foz his felowes, named as  
bookes tell

Pirotheus, & Thesens,) in hell  
to hym lapped

Whiche two stode, on an ase to  
haue ben by trapped

Fyghtyng in that place where  
many soules ben brent

By wrapped in paynes and gre  
uous tourment.

For haue thou in warre, ne  
uer so great pleasure

The.iii. Expte.

To thine intent (trust this that  
I the tell)

Thou mayst in this world fynde  
de good salue and cure  
Without dyscendynge to seke it  
Downe in hell

Ne also it nedeth the not for to  
mell

(In purchasyng of armes the  
bone courage)

With fyerce Serpentes replete  
With cruell rage.

To Lyons, ne Wolfes, the ne  
deth not make voyage

(I know not yf thou this yma  
gyne or guesse)

To Tygre, Oliphant, ne other  
beestes Sauage



**The.iii. Teptie.**

**Foꝛ to acquire renōme of great  
prowesse**

**Excepte that it be, in suche dy-  
stresse**

**That case requyre, thy selfe to  
defende**

**Yf any suche beestes, wolde the  
offende.**

**¶ Foꝛ the to assayle, wyl the m-  
selfe aduaunce**

**In keepyng thy selfe from dome-  
mage, the defence**

**Is than honourable, and with-  
out doubtance**

**Foꝛ as the wyse man, gyueth  
sentence**

**Who so gardeth hyin selfe, ma-  
keth good prouydence.**

**And**

*¶ Be. iii. Glofe.*

And in fuche case, yf thou haue  
victory  
It fhall be to the moche honoure  
and glory.

*¶ Be. iii. Glofe.*

**T**he vertue of force or strength is to  
vnderstande not alonely corporall  
strength, but also conftante and ftedefa-  
stnes, whiche the good knyght ought for  
to haue in all his affayres delibered by  
good wyfdom, and strength to refift a-  
gaynft the contraryties / that to hym  
may come, as yf it be in fortune in his  
tribulation, and there agaynft ftrenge  
and puyffant courage may be profyta-  
ble to the exaltacion of his valure; and  
for to geue materiall example of force,  
we fhall alledge vs vpon Hercules, to  
the ende that in two maners it be pro-  
fyttable, that is to knowe, in fo much as  
materiall force is vertue, and fpecially  
in fates of knighthode, wherein yf faye

*¶ Be.*

**The.iii. Glose.**

Hercules was ryght excellent. And for  
the hyghnes of Hector, it was conueni-  
ble thinge to gyue hym hygh example.  
Hercules was a knight of great meruei-  
lous force, & he brought to ende many  
knyghtly promyses, he was a great la-  
burer, & voyager by the world. And for  
the great and merueylous voyagys that  
he dyd in thynges of great strengthe.  
The Poetes (whiche speke vnder couer-  
ture, and in maner of fables,) say that  
he went into hell to fyght with the prin-  
ces Infernall. And þ he fought agaynst  
serpentes & fyerce beestes, wherby is to  
be vnderstande the stronge enterpryses  
that he accompyshed. And therfore the  
sayth vnto the good knyght þ he ought  
to beholde hym selfe, that is to wyte, in  
his prowesse and valyaunce after his  
possybilitie. And lyke as the cleretic of  
the sonne is profytable to all men. So  
may be a good example as sayth a phi-  
losopher. The grayne of wheete whā it  
falleth vpon good lande it is profitable



*The. iiii. Gloſe.*

to all men. Semblably may be a good example a paytable to all them that deſyre baliaunce. And one ſage ſaith thus The vertue of ſtrength maketh a man promanable to banquiſhe all thynges.

*The. iiii. Allegorie.*

**E**uen ſo as without force & bygour, the good knyghte may not deſerne the pryce of armes. In lyke maner the good eſpyte maye not haue ne gayne the labode and pryce due to al victorious without it. And ſaynt Ambroſe ſaith in his fyrſt booke of offyces, that the very force of maus courage is ſuch as is neuer byſed in aduerſite, and that neuer is orguyllous or proude in his proſperite. And that endeuoureth hym ſelfe to kepe and defend the adurmentes of vertues, to ſuſteyne ryghtwoſenes, whiche maketh continual warre againſt vices which is neuer recreant in labours whiche is hardy in perylls, dyd roide agaynſt the carnall deſyres.

And to this purpoſe ſpeaketh Saynte John

The liii. Allegorie.  
 Johſ the Euangelyst / in his fyrſte E  
 pylle. C.(i).C.

Ecce ad vobis inuenies quoniam fortes estis / s  
 perbam dei manet in vobis / viciſſis malignam.  
 Prima Johannes ſecundo capitula,

The liii. Hystorie.



The liii. Expte.

Y Et the behoueth Minos to  
 reſemble  
 yf thou wylt be arenged in our  
 daunce

The. iiii. Teyte.

Although he cause many soules  
to tremble

As iustyce of hell, hauynge the  
conueyaunce

For yf thou entende thy selfe to  
auaunce

Make vnto Iustyce, thy cheryse  
repayre

Els any Realme, to haue in go  
uernaunce

Thou art Indygne, or any he  
alme to bayre,

The. iiii. Glose.

**P**rudence sayth vnto y good knight  
that yf he wyll be of the rent of the  
good, it is to hym conuenient, to haue  
the vertue of Iustyce or ryghtwysenes  
as sayth Arysotle, he that shalbe a per  
fyte Judge ought fyrst to Iustefy hym  
selfe for he that is not rightwylle in him  
selfe



**The.iii. Glose.**

Selfe, is not worthy to Judge any other  
so it is to be vnderstand, that he correct  
hym selfe of his defaultes so that they  
be all extinct and quenched, and after a  
man so correct may well and ought to  
be a correctour of many other men. And  
for to speke morally we shal say a fable  
to this purpose / after the couerture of  
Poetes. Minos as saith Poetes is the  
Judge of hell. And as the prouoste and  
soueraygne Baylyfe, and afore hym ben  
brought al soules, discendyng into that  
balley. And lyke as they haue deserued  
penaunce, and after theyr degrees lyke  
as he wolle that they be put in porsoundy  
te he turneth his tayle aboute him, and  
for somoch as hell is the ryghtwyse Ju  
stice and punysshon of God, take we at  
this present tyme to speke to that pur  
pose. It was of very truth that a kyng  
was i Grete, named Minos of merua  
lous syeritie. And had in hym a great  
rygor of Justice. And therfore saye the  
Poetes, that after his death he was  
made

*The. lili. Gloſe.*

made as to be Iudge of hell. And Arystotle ſayth Justice or ryghtwoſenes is a thyng which God hath eſtabliſhed upon grounde, for to lymyte the thynges.

*The. liii. Allegorie.*

**A**ND in ſomoche as god is heed of ryghtwoſenes and of al the ordre. It is well neceſſarye to the ſpyte cheualcous entending to come to glorious victoꝝy that he haue that vertue. And ſaynt Barnards ſayth in one ſermon, that Justice is none other thing, but to yelde to eche man that is his. Then ſayd he, yelde to euery maner of people that whiche is theyꝝ. To thy ſoueraigne / to thy ſelowe or egall / and to thy ſubiecte or ſeruaunt. To thy ſoueraigne thou oughteſt to giue reuerence and obeyſaunce, reuerence of thine hert and obeyſaunce of thy body. To thy ſelowe thou oughteſt to yelde counſaile & ayde counſaile in enſygnynge or informing his ygnoraunce, and ayde in comfortynge hym in that wherto he hath no

**The.iii. Allegorie.**

pyssaunce o: power, to thy subiect thou  
oughtest to yelde garde and dysceplyne  
garde in keppng hym from doyng euyl.  
And dysceplyne in chastysng hym whan  
he hath trespassed. And to this purpose  
speketh Salomon in his p:ouerbes.

*Etrogia: iustus de domo impii de detrahet im-  
pium a malo, gaudium est iusto facit Iusticiam.  
Prouerbia. xxi. capitula.*

**The.v. Hystorie.**



**The.v. Teyte.**

**A**fter beholde / thy selfe in  
perleus



*The. b. Tepte.*

Of whom through al the worl  
de abrode is layde

The glorious fame, whiche ros  
de on Pegasus

Flyenge by the ayre, with wyng  
ges dysplayed

And from the monstre, delyue  
red he the mayde

Whiche named was Androune  
da the bryght

And by his force the monstre he  
desmayde

Lyke a good and perfyte, gen  
tle arrant knyght.

He rendred her, vnto her pa  
rentes olde

This feate oughtest thou to ke  
pe in remembraunce

**The .v. Terte.**

For eche good knight, the same  
maner shulde holde  
Yf he woll haue, honoure and  
balpaunce  
Whiche valneth more, then all  
mondayne substaunce  
So shadowe the vnder his shy  
nyng shelde  
Fyght with his fashyon, that  
putteth all to vtteraunce  
Than shalte thou be stronge, &  
stable in the felde.

**The .v. Epilogue.**

**A**ND for somoche as it is a thyng  
cōuenient that to the good knight  
be due honoure and reuerence, we shall  
shewe therof a fygure after the maner  
of Poetes. Perseus was a moche baly  
aunt knyght, and many realmes he con  
quered, & of hym was named the great  
lande of Berse, and the poetes say that  
rode

**The .v. Gloſe.**

rode vpon the horſe which flew by the  
ayre, named Pegasus. And it is to vnder-  
ſtande, renome whiche flyeth by the  
ayre into all countrees. He bare in his  
hande a fauchyon or a ſythe whiche is  
ſayd for the great ſoylon of people whi-  
che by hym were dyſcomfyted in many  
battayles, he deliuered Andromeda, fro  
the monſtre of the ſee, whiche was a fay-  
re mayde, whom he deliuered from the  
ſayd monſtre, whiche by the ſentence of  
God ſhuld haue deuoured her. Whiche  
is to vnderſtande that all knyghtes  
ought to ſuccoure women whiche ſhall  
haue nede of theyr ayde. So may be no-  
ted by Perſeus & his flying horſe, good  
renome & fame which the good knyght  
oughte to haue and purchaſe by his  
good merytes, and therupon he oughte  
to ryde, that is that his name ought to  
be bozne in to all landes & regions. And  
Ariſtotele ſaith, good renome & fame ma-  
keth a mā reluſant & ſhining to the wo-  
rld & agreeable in the preſence of princes.

**The:**



The. v. Allegorie.

**R**enome ought to be despyed of the  
knyghtly soule, or spyte cheual-  
rous amōgest the noble company of the  
blyssed sayntes of Paradyce purchased  
by his good merites. The hōse Pegas-  
us, which bare it, shalbe his good an-  
gell, whiche shal bere of hym good re-  
porte at the day of Judgement And 20.  
meda which shalbe delyuered is his sou-  
le whom he shal delyuet from the ene-  
my by banquysshynge synne, and that a  
man ought to flye ouer it, that is to ha-  
ue good renome in this world to thende  
to be rewarded of God, and not to haue  
bayngloze. Saynt Augustyne sayth in  
his boke of correction, that two thinges  
ben necessary to a good lyuer, that is to  
say, good conscience, and good name or  
renome, conscience for hym selfe, and re-  
nome for his neyghboure, and he that  
assylteth hym in conscience, & dyspyseth  
renome is cruell: for it is a sygne of no-  
ble courage to loue the goodnes of reno-  
me, and to this purpose sayth the sage.

The. vi. Hystorie.

Curam habet de bono nomine/mag's enim  
premanebit tibi quam mille thesauri preciosi.  
Ecclesiastici. xli. capitulo.

The. vi. Hystorie.



The. vi. Teyte.

**A**mongest all thyne other in  
dynacions  
Of Jupyter vse / the maners  
glorious  
Thou shalt obtayne, many col  
laudacions

The. vi. Glofe.

Yf them in ryghte kynde, thou  
holde and dyscusse.

The. vi. Glofe.

**A**S it is layd afore the Daynmes  
whiche worshypped many Gods,  
helde the planettes of the ayre for theyr  
especiall gods. And of the. vii. planettes  
they named the. vii. dayes of the weke,  
Juppyter or Iouis, they helde for theyr  
greatest god, for somoch as he is set in the  
highest aspect of planettes after Satur-  
ne. Of Iouis hath the thursday his na-  
me, and especially the Arismetriscentes  
haue attributed & compared the vertues  
of the. vii. metalles to the. vii. planettes  
and named the termes of theyr sciences  
by the same planettes as it may be sene  
in Geber, and Nicholus, and the other  
Authozities of that science. To Jupy-  
ter they attrybued the metall of Tyn,  
or pewter. Juppyter or Iouis is a Pla-  
net of swete condicion, amiable, & much  
loious and is fygured to the sangwyne  
com



**The.vi. Gloſe.**

complectiō. Therfore ſayth Othea that  
is to ſay, Prudence, that þ good knyght  
ought to haue the condicions of Iupy-  
ter, and that ſpecially ought to haue al  
noble men hauyng cheualrie. To this  
purpose ſayth Pythagoras, that a kynge  
ought graciously to be conuerſant to  
his people, and to them ſhewe Joyous  
vylage. And in ſemblable wyſe it is to  
be entended of all valyaunte entendyn-  
ge to honour.

**The.vi. Allegorie.**

**T**hobbe brynge we to oure purpoſe  
the Allegorie, of the proprieties of the  
ſeven Planettes.

**T**his whiche is a ſwete Planet, &  
gentle of whom the good knyght  
ought to haue the condicions. To  
us may ſygnifie mercy and compaſſion  
whiche the good knyght ought to haue  
in hym, for ſaynt Gregory ſayth in his  
Epiſtle to Nepotian: I remembre not  
(ſaith he) to haue ſene or hard þ he may  
be deed which hath voluntarily accēply

**C. v.**

**And**

The. vi. Allegorie.

Woe the woordes of mercy, for misericorde  
de or mercy hath many intercessours  
it is impossible but that the prayers of  
many should not be crauled. And to this  
purpose spebeth our lord in the Gospell.

Beati misericordes quoniam ipsi misericordiam  
consequantur.

The. vii. Hystorie.



The. vii. Teyte.

**M**Ake not thy Goddesse / of  
blynde Venus  
Ne of her sylpper promyse, take  
none

none hede  
 her to pursue, it is moche tra-  
 uaylous  
 Not honourable, but ful of qua-  
 kyngediede.

The.iii. Glose.


**V**enus is a Planet of the Ayre, of  
 whom the fryday hath his name,  
 and the metall whiche we call Coper to  
 her is attriued. Venus gyueth influ-  
 ence of loue, and of vagant mynde, and  
 there was a Lady so named, whiche  
 was quene of Cypres. And for somoche  
 as she extelled all other in beaultie and  
 folitie, and was right Amourouse and  
 not constant in one loue but abandoned  
 to many, they called her the goddesse of  
 loue. And bycause that she gyueth influ-  
 ence of luxurie saith Othea to the good  
 knyght that he make not of her his god-  
 desse: that is to vnderstande, that vnto  
 that vice he ought not to abandone his  
 body nor his entent, and to this purpose  
 sayth



The.iii. Glose.

sayth Hermes. The vice of lechery quencheth all vertues.

The.iiii. Allegorie.

**V**enus of whom the good knyght ought not to make his Goddesse, gyueth vs vnderstandyng that þe good soule ought not to haue in her any vanite. And Cassiodore sayth vpo the psalter. Vanite doth the aungell to become a deuyll: and to the fyrste man she gaue the death and made hym boorde of the felycite that vnto hym was graunted. Vanite is mother of al euyll, founteyne of all byces, and the bayne of all iniquitie, whiche debouteth and casteth forth the man from the grace of god, and maketh hym odious and to be had in hatred, and to this purpose saith Dauid in his psalter, in spekyng vnto God. 

Odisti obseruantes vanitates super:  
bena. psalmo. lxx.

The.

The. viii. Hyfote.



The. viii. Teyte.

**A**nny tyme whan thou syt  
Attest on Judgement  
Take hede that thou resemble  
olde Saturne  
Gyuyng sentence, delyberet  
thyne intent  
Tyll doubte be passed, let it in  
mynde so iourne.

The.viii. Gloſe.

**O**f Saturne is named the Satur-  
day, and the metall which we call  
Leade, and he is of condicion, Robbe, pe-  
asaunt and sage. And there was a king  
of Crete so named, which was moch sa-  
ge, of whom the Poetes speke vnder the  
couerture of fables, & say that his sone  
Iuppyter, cut from hym his genytors  
which is to be vnderstand that he toke  
from hym his pupsaunce that he had  
and hym delberyed & chased from his  
countree, and therfore is he peasaunt &  
sage: O thea woll therfore say that the  
good knyght ought moch to pease and  
wey the matter afore that he gyue his  
sentence, be it pryce of armes or in other  
affaires. And this specially ought to be  
noted by al Iudges which haue offyces  
apperteynyng to Iudgement. And to  
this purpose sayth Hermes. Take good  
delyberacion in all thyne assayes, and  
in especiall in the iudgemēt of another.

The.viii. Allegorie.

**A**s the good knyght oughte to be  
tardyle



The.viii. Allegorie.

hardyle in Judgement that is to say,  
well to pondre the sentence afore that  
he gyue it. Semblably ought to do the  
good spire of that which to hym apper-  
teyneth: for to god apperteineth Judge-  
ment, which can diserne the causes egal-  
ly. And saynt Gregory sayth in his Ho-  
rals, that whan our fragilitie cannot  
compryse the Judgements of God, we  
oughte not them to dyscusse in hardye  
wordes, but we ought them to honour  
in quakyng seylence. And what soever  
he do that vnto vs resembleth merua-  
lous we ought to repute it for Just and  
ryghtwyle and to this purpose spekerh  
Dauid in his Psalter.

*Et in domino sanctus permanet / in se-  
culum seculi. Iudicia domini vera iustitia  
et in semetipso. Psalmo. xlviii.*



The. 1<sup>o</sup>. Hystorie



The. 1<sup>o</sup>. Terte.

**M**ake cleare thy speche and  
from vntruth to turne  
Appollo therof, shall gyue vn  
to the cure  
For any fylthe or ordure, to los  
iourne  
he maye not suffre, vnder his  
couerture.

8 999 Appollo  
Charles Bedingfield

*The. ix. Glose.*

**A**pollo or Phebus is the Sonne  
to whom the Sonday is attribu  
ed, and also the Metall whiche we call  
Golde. The Sonne by his cleerly shew  
eth many thynges that ben hyd. And  
therfore veryte or truth whiche is cleere  
and sheweth secret thynges to hym may  
be attributed. The which vertue ought  
to be in the harte and mouth of every  
good knyghte. And to this purpose  
sayth Hermes.

**O** thou God and truth,  
And gyue Loyall counsaile.

*The. ix. Allegorie.*

**A**pollo, which is to say the sonne  
by whom we note verite, we may  
take it that veryte ought to be had in  
the mouth of the very knight Iesuchri  
ste, & he ought to sle al falletie, as saith  
Chrysostome in his booke of the Iouyn  
ges of saynt Paule. The condycion of  
falletie is suche that espcially where  
she hath none sayenge agaynst her she  
fallerh into her self. But contrary thereto



The .ix. Allegorie.  
the condition of verite is so establyshed  
that in somuch as she hath no aduersa-  
ries sayeng against her, the more she en-  
creaseth & is more rayled. And to this  
purpose sayth holy scripture.

*Super omnia vincit veritas. Secundi  
Ecclie. textu capitulo.*

The .x. hy storie.



The .x. Expte.

**T**Hou thebe in any wyse / be  
not semblable  
For she is mutable, and full of  
emul

*The .p. Teyple.*

emulacion

Agaynst constaunce and coura  
ge, stronge and stable

Full of melancoly, and pensyfe  
opperacion.

*The .p. Bloke.*

**P**hebe is called the Moone of whom  
the monday hath his name, and to  
her is attribued the metall whiche we  
call Syluer. The Moone neuer resteth  
the space of an houre in one ryght poynt  
te. And she giueth enfluence of mutabyl  
ite and foly. And therfore saith Othea  
that the good knyghte ought to kepe  
hym fro such byces. And to this purpo  
se sayth Hermes. Use the to sapience,  
and be constaunte.

*The .p. Allegorie.*

**P**hebe which is the moone by whom  
we note or marke inconstaunce whi  
che the good knyght ought not to haue  
and semblably the good spire as sayth

D. ii.

saynt

The .p. Allegorie.

saynt Ambrose in the Epistle to Sim-  
plician, that the foie is mutable as the  
stone. But the sage is ever constant  
in one estate, he is not bysed by drede,  
he is not changed by pynsaunce, he en-  
haunleth not hym selfe in prosperyte,  
nor he plungeth not into trybelle or he  
ynesse for aduersyte. There where as  
is sapience is vertue / force / and con-  
staunce the sage is ever of one coun-  
te, he is not diminished nor augmen-  
ted for the mutacion of thynges,  
he fleteth not in dyuers opyni-  
ons. But abydeth alwayes  
perfyte in Jesu chyll foun-  
ded in charyte, and roo-  
ted in fayth. And to  
this purpose sayth  
holy Scryp-  
ture.

Homo sanctus in sapientia prema-  
nens sicut sol. Item Iulius Iulianus  
curator. Ecclesi. xlvii. c. l.  
Co



The. vi. Hystorie.



The. vi. Tente.

**T**O Mars thy father, aspyre  
thyne Inytacion  
Doubte not therof, saye leas  
to defyne  
Of hye in thy condicion must ta  
ke his inclynacion  
By dyscent of Trope, from the  
stately lyne.

D. iii.

De

The. vi. Glofe.

**O**f Mars is named the Tuesdaye,  
and to hym is attribued the me-  
tall whiche we call Iron. Mars is the  
planet which giueth influence of warre  
and battayles, and therfore the knight  
whiche louth to ensue armes & feates  
of cheualrye and therof hath the na-  
me of valoure may be called the sonne  
of Mars. And therfore Othea so na-  
med Hector. Notwithstandyng that  
he was sonne to kynge Priam. And he  
sayde that he shuld well ensue his fa-  
ther as a good knight ought to do, and  
thus sayth the sage. By the workes of  
man may be knowen his inclinacions.

The. vi. Allegorie.

**M**ars the God of battayles, maye  
well be called the sonne of God,  
whiche victoriouslye dyd battayle in  
this worlde, and that the good espyte  
ought by his good example ensue his  
good father Jesu Christe. And do bat-  
taye agaynst vyces sayth Saynt Am-  
brose in his fyrste booke of offyces.

That

**The. vi. Allegorie.**

That he whiche woll be the frende of  
God, it is conuenable, and it behoueth  
hym to be enemye to the Deuyll. And  
he that woll haue peace of Iesu Chri-  
ste, it behoueth hym to haue warre a-  
gaynst the byces. And euen so as a man  
maketh warre in bayne in the felde a-  
gaynst his straunge, there as the Cytie  
is full of pryuy spices, so may not they  
banquyshe theyr euyl outwarde, which  
do not make stronge warre agaynst  
the synnes of theyr soules. And it  
is the moste gloriouse victorie  
that is. A man to banquys-  
he hym selfe. And to  
this purpose spea-  
keth S. Paule  
the Apo-  
le.

**N**on est nobis colluctatio aduersus / car-  
nem et sanguines / sed aduersus principes / apo-  
statares aduersus mundi rectores tenebrarum  
harum / contra spiritualia nequicia in celestibus.  
Ad ephesios, sexto capitulo.



The. xii. Of Royle.



The. xiii. Of Tepte.

**B**e thou adorned, of perfyte  
eloquence.

And of speche cleene & pleasante  
Hectors brother (influence  
Therof shal Mercury, gyue the  
Whiche of well speakynge, rus-  
leth farre and rother.

The. xiiii. Of Glofe.

**I**f Mercury is named the wednes-  
daye, and to hym is attrbued the

me.

The. xii. Epistle.

metall whiche we call quicke syluer.  
Mercury is a Planer whiche giveth  
influence of pontyficall meynetyne and  
of fayre language adorned of rethorike  
therefore sayth Othes to þ good knyght  
that he ought to be adorned for honoura-  
ble maynteyne & fayre eloquence is well  
syttynge to a noble man desyring the hye  
pryce of honour, but that in any maner  
that he garde hym well that he speake  
not ouer moche. For Diogenes sayth þ  
of all vertues this is the best, except the  
moche speche.

The. xii. Allegorie.

**M**ercurius whiche is sayd the god  
of language, by hym may we un-  
derstand that the knyght of Iesu christ  
ought to be adorned of good predicacion  
and of the word of doctrine, and also he  
ought to loue & honour the announcer &  
shewer of them. And S. Gregory saith  
in his Omelies þ a man ought to have  
in great reuerence the prechers of the  
holy scripture for they ben þ curours

D. v.

whis

The. vii. Allegorie.

which go before our lord & our lord the  
foloweth, holy predicacion cometh befo  
re and than our lord cometh into the ha  
bitation of our hart, the wordes exorta  
cion ben the fore course & than verite is  
so receyued into our entendement, and to  
this purpose saith our lord to his apostles

Qui vos odit / me odit : et qui vos spernit /  
me spernit. Ruce decimo capitulo.

The. viii. Hystorie.



The. xlii. Teple.

**A** Armour and Weapons, of  
one sorte and other

The



The. xlii. Text.

Thy body to prepayre, stronge,  
sure, and metall harde  
ynoughe shall delyner, to the  
Minerue thy mother  
Whiche (double) is thy freu  
de and not frowarde.

The. xlii. Epistle.

**M**inerue was a lady of right great  
knowlege, and founde the maner  
to make Armour; for afore the people  
bled none at moure, but Lether tanned.  
And for the great sagesse that was in  
this Lady they called her a Goddesse.  
And for somoch as Hector couth ryght  
well, put Armour in operacion, and  
that it was his ryght mestier and de-  
uonr. Othea called hym sonne of Mi-  
nerue. Notwithstanding he was sonne  
to Quene Hecuba of Troye. And by  
semblable name may be named all ar-  
mours of Armes. To this purpose  
sayth one Auctozite. The knyghtes gre

The. viii. Allegorie.  
acti / ben vnto her Subiectes.

The. viii. Allegorie.

**B**y this that is said that to the good  
knyght his mother shal deliuer y-  
noughe of armours good and stronge,  
we may vnderstand the vertue of fayth  
whiche is a vertue Theologicall, and  
is mother to the good espyte and that  
she shall deliuer ynoughe of armours,  
fayth Called oie, in the expolycion of  
the Credo. That fayth is the lyght of  
the soule / the gate of Paradyce / the  
wyndowe of lyfe / and the founde-  
ment of healt he perdurablye.

For without fayth no man  
may please God. And to  
this purpose sayth  
saynt Paule the  
Apostle.

*Sine fide impossibile est placere  
Deo. Ad hebreos. xii. capitulo.*

**Take**



The viii. Expte.

**T**ake next vnto the Pallas  
the Goddesse (ed he,  
To thy prouesse let her anner,  
Yf thou her haue, be sure of all  
goodnesse  
For well with Mynerue, doeth  
Pallas agre.

The viii. Epse.

**A**fter sayth Orhea, that I e hal an  
nre Pallas w Mynerue, whiche  
is well



**The. xliii. Gloſe.**

is well ſyttynge, & a man ought to knowe  
that Pallas and Minerue ben but one  
proper thyng, but the names dyuers be  
taken vnto. ii. vnderſtandings. For the  
that was named Minerue was alſo ſur  
named Pallas. Of an Ile which was  
named Ballance, wherein ſhe was borne,  
and therefore bycauſe that ſhe was  
ſage generally in all thynges, & founde  
of new, many artes and faculties ſayre  
and ſubtyl they called her the goddeſſe  
of ſcyence or knowlege. So is ſhe na-  
med Minerue to that thyng that apper-  
teyneth to cheualrie. And Pallas to al  
thynges that pertaine to ſageſſe, ther-  
fore wyll Wyndence or Orthea ſay that  
he annere ſages with knight hood which  
is ryght good inſtruction, & lyke as ar-  
mes ought to be the garde and ſhelde,  
of the fayth: it may be vnderſtande to  
this purpoſe that whiche Hermes  
ſayd. Conioyne or annere the  
loue of the fayth with  
Sapience.

The. xiii. Allegorie.

**A**nd as Pallas which is noted sa-  
ges, ought to be annexed with the  
ualrie, oughte to be the vertue of hope  
conioyned to good vertues of þ knyght-  
ly soule without the which she may not  
profite. And Origenes saith in his Ome-  
lies bpon Exodus, þ hope of goodnes to  
come is the solace of the which trauaile  
in this lyfe mortal, right so as to labou-  
rers, þ hope of their paymēt aduulcereth &  
maketh swete the labour of theyr busi-  
nes, & to champions which ben in bat-  
tyle hope of the crowne of victorie arte-  
pereth the dolour of their woundes, & to  
this purpose sayth s. Paule the apostle.

Fortissimum solatium habemus & confugi-  
um ad tenendum propositam spem: quam scilicet  
archiducem habemus sic tutam. Ad 1. cor. vi. c. 2.



Malce



The .vii. History.

**I** Didde thou in charyte Pan  
 thallillee  
 whiche of thy death shall take  
 thought and grame  
 well ought suche a woman lo-  
 ued to be  
 Of whom is solwen, so noble  
 voyce and fame.

Pan



The. xv. Gloſe.

**P**anthassillee was a mayde Quene,  
of Amasone & moche fayre she was  
and of meruaylous prowesse in armes  
and hardynes, and for the great good-  
nes which fame and renome by all the  
world wytnessed of Hector the prow, or  
worthy, she loued hym of ryght perfyte  
loue. And came from her parties into  
Troy, in the tyme of the great syege for  
to se Hector, but whan she founde hym  
deed, she was therof dolent above mea-  
sure, and with a great hoste of damnyd  
selles ryght cheualcous she venged mo-  
che vygorously his death, where she did  
meruaylous prowesses, & many griefes  
into the Grekes. And for so moch that  
she was vertuouſe / Prudence sayth be-  
to the good knyght that he ought to lo-  
ue her. That is to vnderstande that e-  
uery good knyght ought to loue & pray-  
se all women stronge in the vertue of  
wyldome, & of constaunce, and the same  
woman is moch greued for the deth of  
Hector, that is to vnderstand whan pro-  
wesse

The. xv. Glose.

wele and valour is amortiesed or quenched in a knyght. And thus sayth the sage. Bounte ought to be loued, where it may be perceyued.

The. xv. Allegorie.

**B**y Panthasillee whiche was socourable to the Troyans we may vnderstande the vertue of charite that is the thyrd Theologicall, the good espyte ought perfectly to haue in hym charite. And Cassiodore saith vpon the Psalter the charyte is euen so as the rayne whiche falleth in the pryme tyme which dyspyllethe the dropes of vertue vnder the whiche doth bourgen good hart & boulted, & good operacion doth fructifye. She is pacient in aduersite, attēpied in prosperite, puissaunt in humilite. ioyous in affliction, well wyllyng to all her enemyes, especial frende to al her enemyes and commen of her goodes. And to this purpose speketh S. Paule the apostle.

*Caritas paciens est benigna est. Caritas non emulat / non agit perperam / non inflatur / non est ambitiosa / non querit que sua sunt, primo ad Ro. xii. ca.*

Refuse





The. xv. Glose.

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*Caritas paciens est benigna est. Caritas non emulat: non agit perperam/non inflatur/non est ambitiosa/non querit que sua sunt, primo ad Ro. xii. ca.*

Refuse







The. xix. Allegorie.

whiche the good spyrte oughte not to  
haue, for as sayth Bede vpon the Pro-  
uerbes of Salomō. The flouthfull mā  
is not worthy to reygne with god, whi-  
che woll not labour for the loue of god  
and he not worthy to receiue the crowne  
promysed to knyghtes whiche is a com-  
arte to enterpryse the champion of bat-  
taye, therefore sayth the scripture.

*Cogitationes robusti semper in habundantia om-  
nis autem piger in cgestati erit. Prover. xxi. ca.*

The. xx. Hystorie.



The. xx. Expte.

**E** Ase we not the vylaynes?  
whiche

The. pp. Terte.

Whiche became frogges  
He soyle not thy selfe, in they  
Ryuere

They brayde vpon Lathona  
lyke Dogges  
And troubled to her, the wa-  
ter cleare.

The. pp. Glose.

**T**he fable sayth that the Goddesse  
Lathona was mother to Phebus  
and Phebe, whiche is the Sonne and  
the Moone, and she bare them both at  
one burthen. Iuno chased them by all  
the countre, bycause that she had concei-  
ued them by the operacion of her lord  
and husband Jupiter. Upon a day was  
the Goddes Lathona sore trauayled, &  
arryued at one lake, and than she encly-  
ned her to the water to stanche & quen-  
che her great thirst. Ther were a great  
company of villaynes which for þe great  
heate of the Sonne bathed them in the  
water

**The .xx. Gloſe.**

water and they began to bray rampo-  
ſue and make bruyte vpon Lathona,  
and troubled vnto her the water which  
ſhe ſuppoſed and alſo intended to haue  
broken, but for any prayer þe might  
make they wolde not ſuffre her, nor ha-  
ue pyte vpon her myſeaſe, ſo ſhe accour-  
ſed them and ſayde that for euer more  
forthwarde myght they demoure & aby-  
de in the marſſe, & that they ſhulde be  
lothſome, ſotile, and abhominable, and  
that neuer ſhuld they ceaſe to bray and  
rampoſue from thenceforth on, than be-  
came the byliapnes, frogges. And ſo  
then they neuer ceaſed to bray as it ap-  
pereth in the ſeaſon of ſomer vpon the  
bankes of ſuch ſmal lakes or marſſes.  
So may it be vnderſtand that ſome pe-  
ſauntes or comen rude people dyd dyſ-  
pleaſure to ſome great mayſtres which  
cauſed them to be caſt into a ryuer and  
drowned, ſo became they renouyles or  
frogges. This is to vnderſtande, that  
the good knyght ought in no wyſe to

ff. i. loyle



It. pp. 80.

to be or defoule hym selfe in the lake or  
marrell of vyllany, but ought to ke and  
eschewe all vyllaynous riches whiche  
ben contrarious to gentylnes, for lyke  
as villany may suffer in him no gentyl  
nes, also ought not gentylnes to suffer  
in hym any vyllany, nor especially con  
tende or take debate with any person by  
layne of dede or of speche. And Plato  
sayth. He that myreth with his gentyl  
nes the noblenes of good maners, is  
to be praised. And he that is suffered to  
the gentylnes which cometh of the pa  
rentes without acqwytyng and purcha  
syng, therto good condicions ought not  
to be holden for noble.

It. pp. 81.

**B**y the villaynes which betwixte feog  
ges we may vnderstande the tyme  
of auarice or couetyse, which is contra  
ry to the good lyfte. And St. Augustine  
sayth, that the auaricious man is tem  
blable vnto hell. For hell can not en  
gloute & receyue so many soules, that he  
woll

The. pp. Allegorie.

Wol say he is sufficed. And yf al þe crea-  
tures of this world were gathered up  
a hepe into the possession of the couetise  
mañ he shuld not be satisfied ne content,  
and to this purpose saith the scripture.

*Insatiabilis oculus cupit / in parte iniquitatis  
non saturabitur. Ecclesiastes. xlii. capitulo.*

The. ppl. Hyssorie.



The. ppl. Tepe.

**I**f the God Bacus, refuse  
the manere  
For his cōditions shuld be exte-  
rue and he, ben set on here.

f. ii.

Tho.

The .xvi. Text.

Thorough hym men ben / to  
wyne transmuied.

The .xvi. Close.

**B**acus was a man which first plan-  
ted vines in Grece. And when they  
of the counere felt the force of the wyne  
whiche made them dronken and desty-  
tute of reason, they sayd þ Bacus was  
a god, whiche had gyuen so great force  
vnto the plante. So by Bacus is to be  
vnderstand dronkenes, & therfore sayth  
Orhea to the good knyght þ in no wyse  
he ought to abandon him self to dronke-  
nes, for that is a ryght impatient byte  
to all noblenesse and to a man whiche  
woll vse hym selfe to reason. And to  
this purpose sayeth Ippocras. Super-  
fluytie of wyne and meates, destroy-  
eth the body, the soule, and the berues.

The .xvi. Allegorie.

**B**y the God Bacus we maye vnder-  
stand the synne of Glotony, from  
the which the good spryte ought to kepe  
hym



The. xxi. Allegorie.

hym self, of Glotony sayth S. Gregory  
in his morales that when the vyce of  
glotony taketh dominacion vpon a per  
son it appereth thā all the goodnes that  
he hath done, & when the bely is not re  
strained by abstinence al vertues be togy  
ther drowned, therfore sayth S. Paule.

*Corum finis sate: tus / quorum deus venter est /  
et gloria inconfusione eorum / qui terrena sapunt.*  
De dispensis tercio capitulo.

The. xxii. Hystorie.



The. xxiii. Tepte.

**B**E not affoted on the image  
of dignation yf y be wyle

The .viii. Text.

For of suche a fygytes bysage  
The beaulte is seldome, worth  
The pryce.

The .viii. Epistle.

**P**igmalton was a moche subtile wor-  
ker in makinge of Images. And a  
fable sayth þ for the great byphte that  
he sawe in the women of Cidone, he  
dispraised them moche, and sayd that he  
shuld make an Image þ no man shuld  
reprieue the making therof, he graced  
and made an Image of a woman of so  
vereigne beaulte, whan he had made it,  
perfyte loue whiche bath the knowlege  
subtelly to rauyshe the hartes, made  
him amorous of his Image, and for it  
he was agrudged with the maladie of  
loue, complayntes, and clamours, with  
perious sighes he made vnto it, but the  
Image of stone understode not his en-  
tencion. Than went Pigmalton to the  
temple of Venus & made vnto her sode-  
nly a clamour, that the goddess ther  
shuld geve him life.

**The xij. Book.**

of had pyties in demonstraunce therof  
she lyghted and set a fyre the blonde  
which she helde in her hande. Than for  
the sygne the louer was moch iopous &  
hasted hym towarde his Image, and  
toke it betwixt his armes, and somoch  
eschaued it w<sup>th</sup> his bare fleshe that the  
Image had lyfe, and began to speake,  
and so Pigmalion recovered loye. To  
this fable may be put many expolp<sup>er</sup>  
ons, and semblable to all other fables.  
And therfore the poetes made them to  
the ende that the entendementes of me  
shuld be made more sharpe & subtyll to  
fynde dyuers purposes. So may be un  
derstand that Pigmalion despyled the  
biletie of folyshe women and fyred his  
loue vpon one mayde of ryght great be  
aulte, the which wold not o<sup>r</sup> myght not  
entende his complayntes, petuous no  
more than yf she had ben of stone. He  
had made the Image, that is, that by  
remembraunce and thought vpon her  
beaulte she was of him loued, but in the



**The. p. p. l. C. p. l.**

ende he prayed her somoche helpe hym  
to nere her, that she loved hym at his  
volunt & had hym in maryage. And so  
hath the Image beynge hard as a stone  
receyved lyfe by the Goddesse Venus.  
Cheroge saith Othen & the good knyght  
ought not to be assoted of any such ma-  
de Image in such maner that he leue  
to ensue the mestier and exerceyse of ar-  
mes to the whiche he is bounden & obli-  
ged by the ordie of knyghthod. And to  
this purpose sayth Apytalyon. An Im-  
pertinent thyng it is vnto a Wynter to  
assote hym vpon a thyng, that is to  
be reprehended.

**The. p. p. l. C. p. l.**

**T**he Image of Pygmalyon, vpon  
whom the good knyght ought not  
to be assoted, we shal take it for the syn-  
ne of Lechery, from the which the good  
chevalrous knyght ought to garde his  
body. Of Lechery spekerh S. Hierome  
in an epistle. O fyre of hell, of whom the  
saying is Glotony, the flame, is pryde:  
the

The. ppi. Allegorie.

the peeples or spekes, be corrupted spe  
che: the smoke, is euill name: the aschen  
ben pountie: and the ende, is the tour-  
ment of hell. To this purpose saith S.  
Peter the Apostle.

*Voluptatem existimantes delicias conuersionis  
nie/a in deile delicias affluentes conuersionis luto luxu-  
rantes. Secundo Petri. ii. capitulo.*

The. ppiii. Hystorie.



The. ppiii. Tepte.

**T**o chaste Diane, thy myn-  
de entyce  
for the honestie, of thy bodie  
for she dyspyseth, lyfe fouled  
with vyce

f. b.

Dythes

The. p. viii. 156.

## Dishonesty and also luxurie.

The. p. viii. 156.

**D**ishonesty is the Whore, and as there is nothing so cruel, but that it hath some properte, the Whore giveth chaunce condempn, and they named her by one lady so called, which was right chaste and alwaies a birgyn. So wold Othea say: that honestie of the body well appeyreneth unto a good knyght. To this purpose sayth Hermes. He may not be of perfyte sence or wy:dom that hath not in hym chastite.

The. p. viii. Allegorie.

**A**nd for to bringe the Articles of the sayd to our purpose, the whiche may profyte the good spiryte thevalrous: Take we for Diane god of paradysse whiche is without any tuche. The love of al clenlynnes, & to whom thinges soyled and defowled may not be agreable. As the creator of heaven & earth the whiche thing it is necessary to the good spiryte to beleue. As sayth the

lyric



The. xlviii. Hyfote.

fyfte Artyle of the fayth whiche was  
sayde by my Lorde saynt Peter.

*Credo in deum patrem omnipotentem  
factorem celorum et terre.*

The. xlviii. Hyfote.



The. xlviii. Terte.

**R**esemble well Ceres, the  
Goddesse bryght  
Whiche gyneth all men corne,  
and none doth denie  
So shulde hym selfe abandon,  
every good knyght

Char

The. xliii. Tepte.

That well woll inteyne the  
order of cheualrie.

The. xliii. Glose.

**C**eres was a Lady whiche founde  
the arte to aye the landes for afo  
re they sewe theyr gaygnage of theyr  
sewe without labouryng. And by the lan  
de bare more abundantly after that it  
was ayled and plowed, they sayd that  
the Guld be the goddes of Corne, & the  
grounde they named of her name. So  
woll Orhea say, that as the grounde is  
abandoned & large gyuer of all goodes  
so ought to be also the good knyght to  
all persons abandoned and to gyue his  
ayde and comfort after his power, and  
Aristotle sayth. Be thou a lyberall gy  
uer, and thou shalt purchase frendes.

The. xliii. Allegorie.

**C**eres whom þ good knyght ought  
to resemble take we for the blessed  
sonne of God, whom the good spryte  
ought to ensue whiche vnto vs so large  
ly hath gyuen of his hyghe goodnes.

And

The. xv. By Force.

And in hym ought to be our stedfast be-  
lieue as saith the seconde Article whiche  
saynt John sayde.

Et in unum xpm filium eius unigenitum  
dominum nostrum.

The. xv. By Force.



The. xv. Depte.

**P**lante thou all vertues /  
within thy body  
As yfis the plantes of Trees,  
doth cause and make  
With blosomes to burgen and  
fruite



The xxv. Tps.  
fruyte to fructify  
So to edeifye the maner. Shuldest thou take.

The xxv. Glose.  
**Y**his they say also to be goddesses of  
plantes & of grafting whiche ge-  
ueth unto them bygrowe and growynge  
to multiply. Therefore saith prudence to  
the good knyght & giveth comparisoun  
that so ought he to fructify in all bee-  
ties, and all euill byes to eschewe, and  
Hermes saith to this purpose. O mā yf  
thou knowe the inconuenience of vyce,  
how well shuld thou kepe the therefrom  
and yf thou knowe the laude of valiaun-  
ce, O howe well shuldest thou loue it.

The xxv. A. gorse. 18  
**T**here where she sayth that to  
ought the good knyght to be res-  
blaunt, we maye vnderstande the blyss-  
ed conception of Iesu chris by the ho-  
ly Ghost in the blyssed virgyn mary mo-  
ther of all grace, of whom the great lo-  
uyn

The. xvi. Hyſtoꝛie.

Images may not be Imagined he ſayd  
entierly, the which dygne & worthy con-  
ceptio ought to good ſpate to haue plan-  
ted in him, & to holde firmly the worthy  
Article as ſayth S. James the moꝛe.

Qui conſectus eſt de ſpiritu ſancto natus

ex maria virgine

The. xvi. Hyſtoꝛie.



The. xvi. Depte.

Submytte the not / to the  
Iudgement  
Re to the counſayle, of kynge  
Hyndes

To

The. ppbl. Text.

To whom Judgyng byrende  
intendement  
were gyuen to buyze the eares  
of an Ass.

The. ppbl. Glose.

**M**Ydas was a kynge, whiche had  
small vnderstanding, and a fable  
sayth that Phebus and Pan, God of  
sheperdes & herdes, stryued together.  
And Phebus sayd that the sounne of a  
Harpe was moie to be praised than the  
sounne of a fressell or Wyne, and Pan  
sustended the contrary. And sayde that  
moie was to be praysed the sounne of  
the fressell. Upon Mydas they put the  
Judgement of this dyscorde, and after  
that they had played a fore Mydas by  
longe leysure, he Judged & better was  
the sounne of the fressell, and moie to be  
praised. So saith the fable that phebus  
whiche was greatly corrouced and an-  
gry in dyspyte of his rude Judgement,  
caused hym to haue the eares of an ass



*The. xxi. Glose.*

in demonstraunce that he had the enten-  
dement of an Ass, whiche so rudely had  
gyuen Judgement. So may it be that  
a man Judge folichely agayn a prince  
whiche causeth hym euer after to beare  
vpon hym a sygne of folly whiche is the  
vnderstandyng of the eares of the Ass.

So this fable is to be vnderstand that  
the good knyght gyue not hym selfe to  
holde to folyshe Judgment, not ground-  
ed vpon reason, nor he hym selfe ought  
not to be Judge of folyshe sentence, to  
this purpose saith one Philosopher, the  
sole is as a moll warpe, whiche hereth  
and vnderstandeth not. And Diogenes  
compareth the sole to a stone.

*The. xxi. Allegorie.*

**T**he Judgement of Midas whereto  
the good knyght ought not to hol-  
de hym, we may take for it Pilate whi-  
che Judged the blessed sonne of God to  
be taken, bounde, and hanged, vpon the  
gybet of the crosse, as a thefe, he beyng  
without any tuche of offence so it is to

The. p. vi. Allegorie.

he vnderstand the good spryte ought to  
kepe hym fro geuyng of Judgement vpon  
the Innoeent, & he ought to beleue  
the article whiche sayd S. And:we.

*Passus sub pontio pilato crucifixus mor-  
tuo et sepultus.*

The. p. vii. Hystorie.



The. p. vii. Tepte.

**T**Rewe felowes yf thou ha-  
ue nro or las

Thou oughtest to go succoure  
them at nede

Though

*The. xxi. Lepte.*

Though it be to hell, where  
Hercules was  
Where ben many soules, ben  
nyng in glede.

*The. xxii. Glofe.*

**A** fable sayth that Protheus and  
Thesius, went in to hell to reco-  
uer Proserpine vpon Pluto, which had  
her rauyshed, and euyl had they ben ap-  
poynted yf it had not ben for Hercules,  
whiche was theyr companyon, whiche  
came them to succour, and dyd there so  
moche of armes, that he made all the  
company Internall affrayde, & cut the  
cheynes of Cerberus porter of hell. So  
woll Othea say, that the good knyght  
ought not to fayle his loyall felowe for  
doubte of peryll what so euer it be, for  
loyall companye ought for to be as a  
mans proper thyng or cause. And Pyta-  
goras sayeth. Thou ought to kepe the  
loue of thy frende diligently.

G. ii.

LEWIS



The. p. vii. Allegorie.

Where the Authoite sayth that he  
\*\*\*ought to succour his loyall felowes  
of armes, though it be to hell, we may  
vnderstand y blyssed soule of Iesu christ  
which brought forth the good soules of  
holy Patriarkes & Prophetz which we  
re in limbo & that exāple the good sprite  
ought to do, & to draw vnto hy al vertu  
es, & beleue y article as saith S. Phillip.

Descendit ad inferna.

The. p. viii. Hystorie.



The. p. xiii. Lepte.

Due and prayse, Cadmus  
so excel

*The. xviii. Verse.*

so extellente

And his dyscyples, holde thou  
in cherte

he gaygned the fountayne, of  
the Serpente

With ryght great payne, afo-  
re that it wolde be.

*The. xviii. Glose.*

**C**admus was a moche noble man  
and founded Thebes whiche cytie  
was greatly renomed, he set there a stu-  
dy & he hym selfe was moche profound-  
ly lettered and of great science. And ther-  
fore sayth the fable that he daunted the  
serpent at the fountayne that is to un-  
derstande the science and sages that al-  
wayes springeth, the Serpent is noted  
for the payne and trauaile which it be-  
houeth the student to daunte afoze that  
he maye purchase science. And the fa-  
ble sayth, that he hym self became a ser-  
pent, which is to vnderstande, he was a

G. iij.

cozret.

The. xviii. Glose.

corrector and mayster of other. So wol  
Orhea say that the good knight ought  
to loue and honour the clerkes lettered,  
which ben grounded in science. To this  
purpose sayeth Aristotle to Alexandre.  
Honour thou science and fortifie it by  
good maysters.

The. xviii. Allegorie.

**C**admus whiche daunted the Ser-  
pent at the fountayne whiche the  
good knyght ought to loue, we may vn-  
derstande the blyssed humanite of Jesu  
christ which dompted the serpent & gaig-  
ned the fountayne that is to say the  
lyfe of this world from the which  
he passed afoze with great pay-  
ne, and with great trauayle.

Wherof he had perfyte  
victory whan he rose  
agayne the thyrd  
day, as sayth  
s. Thomas.

Mortalis de resurrexit a mortuis.

Delyste



The. xxiij. Hyfforie.



The. xxvij. Terte.

**D**Elyte the moche, the sciens  
ce for to se  
Of yo, more than in other sub  
staunce  
For therby thou mayste attayn  
the great dygnyte  
And of gooddes foyson / and  
great abundaunce.

The. xxiij. Glose.

**Y**O was a damosell doughter unto  
kyng Ynachus, which was of greas  
E. iij. lxx.

**The. xlv. Gloſe.**

ſcience, & founde many maners of letters which afore had not ben ſene, howbeit that ſome fables ſay that Yo was the loue of Jupiter, and that was tranſmued to a cowe and after was a comon woman. But as Poetes haue cloked the truth vnder couerture of fables it may be vnderſtand that Jupiter loued her, wherby is to be vnderſtand the vertues of Jupiter whiche was in her, ſhe became a cowe, for as the cowe gyueth milke whiche is ſwete and noyſſhyng ſo gaue ſhe (by the letters & ſhe founde) ſwete noyſture and fode to the entēdement. That ſhe was a comon woman may be vnderſtande that her ſence and wyſdome was comon to all: as letters ben comen to all people. Therfore ſaith Othea that the good knyght ought moſt to loue Yo, whiche may be taken for letters and ſcriptures, and alſo hystories of good men, which the good knight ought Joyouſly to here recompted and allored, wherof the example may be ſo hym

The. ppiij. Gloſe.

hym profitable. To this purpoſe ſaith  
Hermes. He that enforceth hym to ac-  
quyre ſcyence and good maners, he ſyn-  
deth that thyng which pleaſeth him in  
this worlde and in the other.

The. ppiij. Allegorie.

**Y**O, by whom is noted letters and  
ſcriptures, we may vnderſtande  
that the good ſprite ought to delite him  
in redyng the holy ſcriptures, and haue  
them wrytten in his mynde and en-  
tencion, and therby he may le-  
ne to mounte or aſſende to he-  
uen with Jeſu Chriſte, by  
good workes and ho-  
ly contemplacion.

And beleue the  
worthy  
article whiche ſay-  
de ſaynt Bar-  
tylme we.

Ascendit ad celos ſedet ad dexteram dei  
parris omnipotentis.

G. b.

Where





The. ppp. Tepte.

**W**here ever thou be, take hede  
ententyfly

That sowne of hye / to slepe  
the not adaunte  
Mercurie played, so swete and  
pleasauntly

That he with his pype the peo  
ple he dyd enchaunte.

The. ppp. Glofe.

**A**pable sayth, that whan Jupyter  
loued Yo the fayre, that Juno had  
ther:

The. ppp. Epse.

therof great suspicion. And she dyſcen  
ded fro heauen in a clowde, for to take  
and ſurpriſe her husband with the dede  
but whā Jupiter ſawe her come, he chaū  
ged his loue i to a Cowe. but not for p  
Juno was dyſcharged of Ialouſy and  
demaunded of hym the Cowe in Jeſte,  
and Jupiter maūlgre his courage graū  
ted therto as he that durſt not reſuſe,  
for doubt of ſuſpection. Than Juno be  
toke the cowe to be kepte, to Argus her  
coweherde, whiche had an. C. eyes, and  
euer he watched her, but the god Mer  
curie by the cōmaundement of Jupiter  
toke his pype wherwith he played right  
ſweetely, & ſo longe he pyped at the eare  
of argus, that all his hondred eyes he  
brought a ſleepe, one after another: the he  
toke from hym the Cowe, & detrenched  
his heed fro the ſhulders. The expoſiti  
on of this fable may be that ſome purſ  
ſaunt man loued a damoſell whom his  
wyfe wolde haue in watche ſo that her  
husband ſhuld not come to her, & great  
wat:

*The. ppp. Blose.*

watchers and gardes the there set and  
clere seynge, which may be noted by the  
eyen of argus, but the louer by some per  
son malycious and well spekyng dyd so  
to be done, that þ gardes or watchers  
consented to yelde vnto hym his loue, so  
were they endozmed by the pipe of Mer  
cury, & had the hced detrenched. Therfo  
re saith Othea to the good knight that  
by suehe a pype he suffre not hym selfe  
endozmed nor enchanted so that ther  
by he be robbed & dysapoynted of that  
thyng which he ought wel to kepe. And  
to this purpose saith Hermes. Kepe you  
from them whiche do gouerne them sel  
ues by malrce.

*The. ppp. Allegorie.*

**B**Y the Pype of Mercurius we may  
vnderstande that by our auncient  
enemye the good sprite shuld not be dys  
ceiued in any misbeleue vpon the fayth  
or otherwyse, & he ought to beleue sted  
fastly the Article whiche sayde Saynt  
Mathewe the Euangelyst, whiche said  
that



The. xxi. Hystorie.

that our Lord shall come to Judge the  
quycke and the deed by these wordes.

*Inde venturus est iudicare vivos et mortuos.*

The. xxi. Hystorie.



The. xxi. Teyte.

**B**Elene thou that Pyrrhus/  
shalbe resemblaunte  
Unto his Father, and worke  
great myleafe  
Unto his Enemyes, and be to  
them grevaunte

for

The xxxii. Gloſe.

lady and deuoute in theyr lawe, the goddes ſhe ſerued, and the temple ſhe hauntered, and lytell ſhe ſpake without neceſſyte, and whan it behoued her to ſpeke ſhe ſayde nothyng, but that it was verytable, and neuer mendacite or leſyng was founde procedyng from her mouth, moche ſage was Caſſandra: therfore ſaith Orhea to the good knyght that her he ought to reſemble: for mendacious ſpeche, or to be a leſyngmongre, is moche to be reprovied in the mouth of a knyght. So he ought to ſerue God and honour the temple, that is to wyte the church and the myniſters thereof. And Pythagoras ſayth a ryght lowable thyng it is to ſerue god, and ſanctify or halowe his ſayntes.

The xxxii. Allegorie.

**T**he Auctorite ſayth that the good knyght ought to frequent the temple, by ſemblable caſe ought to do the good ſpyte and ought to haue a ſynguler deuocion in the holy Church catholyke and in the communion of ſayntes as ſayth

The. xxxiii. Hystorie.  
sayeth the article which said s. Symon

Sanctam ecclesiam catholicam sancto-  
rum communione.

The. xxxiii. Hystorie.



The. xxxiii. Texte.

**D**ste to go by see, yf fortune  
haue the lente

Thou oughtest for to reclayne  
Neptune in thy mynde

And well his feates to halowe  
his seruyce to augmente

D.i.

To



The. xlii. Verse.

To thende that he the kept fro  
great tempest and wynde.

The. xlii. Verse.

**N**eptune after the lawe of Payny-  
mes was called the God of the see  
and therfore he wolde say to the good  
knyght that he ought to serue hym to  
the ende that he shuld be succourable to  
hym vpon the see. So it is to be vnder-  
stande that the knyghtes whiche oft go  
in many voyages vpon the see, or other  
dyuers perylles haue more necessitye to  
serue god, & his sayntes, than other peo-  
ple to thende that at theyr nede, they be  
to them succourable and aydynge, & they  
oughte to take a synnguler deuotion to  
God by good deuoute prayeours by the  
whiche they may reclayme hym to theyr  
ayde in theyr nede, and how it suffyseth  
not all onely the deuotion of the mouth  
sayth the sage. I repute not God to be  
all onely serued by wordes but by good  
workes and by leadynge good lyfe.

Rep.

¶ The. xxiij. Allegorie  
**N**eptune wnder the good saynt  
ought to reclayne yf he go offe by  
see, we shall take that the good elmyte  
whiche is contynually in the see of the  
world ought to reclayne deuoutly his  
creatour, & pray that yf he gye hym to  
lyde he may haue remission of his syn  
nes, & he ought to beleue in the artycle  
whiche sayde saynt Jude.

**Περὶ τοῦ Πνεύματος ἁγίου.**



He. populi. Deute.

**H**ave good regarde, in euery

21.

CP

The xxxviii. Verse.

the tyme and houre  
To Atropos, and to his darte  
or speare  
Whiche cryketh and spareth,  
for no drede or fauoure  
It shall the exhorre, thy soule  
in mynde to beare.

The xxxviii. Stofe.

**T**he poetes called the death Atro-  
pos. Therfore sayth Othea to the  
good knyght that he ought to remem-  
ber that he shal not alwayes lyue i this  
worlde, but shall shortly departe from  
it, so ought he rather to vse the vertues  
of the soule, then hym to delyte in the  
bytes of the bodye. And therof oughte  
euerie Chrystyan man and woman to  
thynke to the ende that they haue in me-  
mory the promysyon of the soule, whi-  
che shall endure without ende. And to  
this purpose speketh Pythagoras, that  
euen



The. p. p. lll. Allegorie.

even so as our begynnynge cometh  
of GOD / it behoueth that in hym be  
our endynge. ¶ . . . .

The. p. p. lll. Allegorie.

**T**here where he sayth to the good  
knyght that he have regarde to  
Atropos whiche is noted the death.  
Semblably ought to do the good spiri  
te, whiche by the merytes of the passion  
of our Lorde Jesu Chyriste, ought to ha  
ue stedfaste espraunce with the payne  
and dyligence which he shall take vpon  
hym to haue Paradyce in the ende.

And he ought to beleue firmly

that he shall ryse agayn at the

day of Judgement, & shall

haue lyfe perdurably yf

he deserue it, as

sayth the

last Article, whiche

sayde . . . .

thie.

Carnis resurrectionem et vitam  
eternam, Amen.

p. iij.

of



The xxxv. Verse.

**O**f Belozophon make thy  
ne cramplaye

In all the feates / that thou  
wolte defyne

Whiche rather chafe to death,  
to repayre

Than to do desloyaultie, with  
herte, or unnde inclyne.

The xxxv. Glose.

**B**elozophon was a knyght of right  
great

*The. pppv. Glose.*

great beaultie and full of loyaltie, his  
Lords wyfe was strongly espyed to  
his loue, but not for that he wolde not  
consent vnto her volent. She did so mo  
che, that he was cōdemned to haue  
ben deuoured with fierce beestes and he  
loued better to chese the death, than to  
do desloyaultie. So sayth Othea to the  
good knyght that for doubte of death,  
he ought not to do desloyaultie. To this  
purpose sayth Hermes. Thou oughtest  
rather to haue the wyll to dye without  
a cause, than to do Inconuenyence or  
desloyaultie.

**N**owe come we to declare the cō=  
maundementes of the lawe and therof  
take we Allegorie to our purpose.

*The. pppv. Allegorie.*

**B**ellozophen, whiche was so full of  
loyalte may be noted god of para=  
dise and as his worthy mercy hath ben  
and is to vs full of loyalte we shal take  
here the first cōmañdement which saith,  
thou shalt not adoure nor woꝛship straũ



The. pppv. Margorie.

ge gods, this is to say as saith s. Augu-  
stine, the honour which is called latria  
thou shalt not bere it neyther to Idoll  
nor to Image, ne to his seblance, ne to  
no maner of creature, for his the honou-  
re due alonely vnto god, in this comaū-  
dement is defended al Idolatry, of this  
speketh our Lorde in his Gospell.

*Domini dei tui adorabis et illi soli  
seruies. Mathi quarto capitulo.*

The. pppvi. Hystorie.



The. pppvi. Tepte.

**M**Enymon thy loyall Cous-  
sen Germaine  
Whiche

*The. xxxvi. Tepte.*

Whiche doth the assyst, in eche  
dangerous plate  
And loueth the so well / thou  
oughtest to loue agayne  
And at his nede, with Armour  
re the embrace.

*The. xxxvi. Glose.*

**M**enymon was coulen to Hector &  
of the lyne of Troyens, and when  
Hector was in fyerce Escours and bat  
tayles where many tymes he was hard  
ly emplesed with his enemyes. Meny-  
mon, whiche was a ryghte balyaunte  
knyght folowed hym nygh, so succoured  
he Hector, and departed the great prea  
se, as wel it appered, for whan Achilles  
had slaine Hector by treason Menimon  
wounded greuously Achilles & had him  
slayne had not byrefely come vnto hym  
succour. Therfore sayth wyfdom to the  
good knyght & he ought to loue hym &  
succour his nede, & that is to vnderstand  
H. b. that

*The. pppvl. Gloſe.*

that every pynce a good knyght whiche hath any parentes be they lytell or poore, ſo that they be good and loyall, heought to loue them, and ought to bere and ſupporte them i their aſſayes and in ſpeciall when he fyndeth him loyall & true to hym, and it fortuneth ſometimes þ a great pynce is more loued & more loyall of his poore parent than of them that be ryght pynnaunte. And to this purpoſe ſaith the Philoſopher Racion, multiply thy frendes for they ſhall be to the ſurcourable.

*The. pppvl. Allegorie.*

**M**EN ymon the loyal couſen we may yet take for the god of Paradyſe which is well vnto vs a loyal couſen to take our humanite for þ which we may not him guerdon. So here we may take the ſecond comaundement that ſaith thou ſhalt not take þ name of god i vayne, that is as writeth ſ. Auguſtine, thou ſhalt not ſwere deſhoneſtly. ne without cauſe to colour falſyte, for there may be



The. xxxvi. Allegorie.

no greater abusion than to bring in wise-  
nes of falsite, & the soueraygne & most  
needfast verite, and in this commaunde-  
ment is defended all lesynges, all periu-  
re and all blasphemynge. To this pur-  
pose sayth the Lawe.

Non habet deus in fontem eum qui assumat nomen  
dñi dei sui frustra. Exodi. xx. capitulo.

The. xxxvii. Hystorie.



The. xxxviii. Expte.

A Duple the well / that wor-  
des of great menace  
Of nycetie or folye, that com-  
meth

The. pppvii. Tepte.

meth to dyshonoure  
procede not from thy mouth/  
and in this case  
Of Leomedon, make to the a  
myrroure.

The. pppvii. Glofe.

**L**omedon was kynge of Troy, and  
father to Priam. And when Jason,  
Hercules and theyr companions, went  
into Colcos to get the golden fleece and  
were descended at the porte of Troy for  
to refreshe them, without doyng any  
dōmage to the countre. Than Leome-  
don as enyll aduysed, sende to them by  
his messagers shamefully to go out of  
his lande, & strongly them menaced yf  
they auoyded not shortly. Wherof the  
Barons of Grece by this cōmaūdemēt  
of auoydaunce helde them so moch In-  
iured, that therof after ensued the fyrst  
destruction of Troy. Therefore woll I  
then say to the good knyght that in so  
moch

**The. ppp<sup>th</sup>. Gloſe.**

moche as the word menace is ſobole & by  
layne: it ought well to be prepenſed and  
delibered afore that it be ſaid, for many  
euils therof oft times enſue. To this pur  
poſe ſayth the Poete Omere, he is ſage  
whiche can refrayne his tonge.

**The. ppp<sup>th</sup>. Allegorie.**

**A**s the word of menace cometh of  
arrogancie & pryde, and to breke  
comandement is alſo oultre curdaunce  
or orguy, we may take that man ought  
to breke the feaſtes or holy dayes for it  
is agaynſt the comandement whiche  
ſayth. Remember the to ſanctifye the  
Sabboth Day, by the which is vnto vs  
comanded as ſaith S. Auguſtine that  
the Sonday we halowe in place of the  
Sabboth day to the Jues, we ought to  
ſolempniſe it in reſeſt of the body  
and in ceſynge from all bodely workes  
of bondage, and in reſeſt of the ſoule in  
ceſynge fro all ſynnes. And of this reſt  
ſpeketh Eſay the Prophet.

**Quiſcite agere p<sup>ro</sup>uerſe/dilectis benefactore.**

**Sup<sup>er</sup>**



The. pppviii. Hy storie.



The. pppviii. Tepte.

**S**uppose not every thyng  
to be certayne  
At the fyrste Sygne / but take  
delyberacyon  
Tyll treuth be knowen, as for  
a whyle refrayne  
Of this can Pyramus / gyue  
best informacion.

The. pppviii. Glofe.

**P**yramus was a yonge Bachelet of  
the Cytie of Babylon, and when he  
had

The. xxxviii. Close.

had no more but vii. yeres of age. Ioue  
him wounded with his darte, & he was  
esprised with the loue of Thelbe a fayre  
damosell & gent of his parell of age, and  
for the great frequent aunce of these ii.  
louers togyther was apperceyued their  
great loue, and by a seruant was accu-  
sed to the mother of the damosell whi-  
che toke her doughter and her enclosed  
fermly in her chambers and sayd that  
she shuld well kepe her from haunting  
Pyramus, great was the dolour of the  
two chyldren for this cause, and they  
plawte & wepinges moch pituous lon-  
ge endured this pryson, but the more  
they agrecnceased & more was embra-  
sed in them the instygacion whiche for  
the absence was not destayned nor ar-  
raised. But as betwixt the pallas of  
two louers was but one wall. Thelbe  
upon a day aduyced the wall broke. by  
the which she myght perceyue the lycht  
on the other parte. Than fyrde she her  
gyddle in the crevice of the wall, to the  
ende

The. xviii. Ciofe.

ende that her loue myght apperceyue it,  
whiche he dyd shortly ynoughe, & there  
often they made theyr assemble, the.ij.  
louers with moche pytuous complayn-  
tes: in conclusyon (as by great loue con-  
strayned) made was theyr accorde such  
that vpon a nyght in tyme of the fyrst  
sleepe, they wolde secretly departe from  
theyr frendes, & shuld assemble vnder a  
whyte bierre berry tre, without the eytie,  
at a fountayne where i theyr childhod  
they had ben acustomed to dysporte the  
whan Thelbe was come to the fountai-  
ne alone all paruorous & full of dyede,  
than hard she a Lyon come moch rude-  
ly, wherof she al replenished with dyede  
fled thens to hide her in a bushe, & next  
she founde, but in the way fell from her  
her whyte wymple whiche the Lyon de-  
fouled, soyled and made bloody, whiche  
bompted & cast forth vpon it the entray-  
les of beestes which he had deuoured, a-  
boue mesure, great was the doloure of  
Pyramus which beleued none other but

that  
grea Laboure was done

Discription  
of the  
Lyon

1042



The. xxxviii. Close.

that his loue was deuoured with fierce  
beestes, wherfore after many pynuous  
regretes, he slew hym self w<sup>th</sup> his sworde.  
Ther he came out of the bushe, but  
when she vnderstode the syghes of her  
louer, which was at the poynt of death  
and sawe the sworde & the blode, th<sup>er</sup>  
by great dolour she fell vpon her loue  
with myght nor speke to her, and af-  
ter many great plaines, regretes, swoa-  
mes, and trauntes she slew her self w<sup>th</sup>  
the same sworde. And the fable sayth  
that for this pynuous case & berres of  
the byete tre, became blacke whiche ere  
were whyte. And because & for so smal  
encheason hapned so great mysaduen-  
ture. Othen sayth to the good knyght  
that to a small ensygnement he oughte  
not to gyue great fayth. To this pur-  
pose sayth one sage. Yelde not thy selfe  
certayne of thynges which ben in doub-  
te afore that thou haue had conuenia-  
ble informacion.

3. i.

Where

The xxxviii. Allegorie.

**W**here it sayth that he could not be-  
lieue al to be certayne, we may note  
the Ignorance which we have in  
oure chylthode, when we be vnder the  
correction of the father and mother.  
And for the good dedes which we recey-  
ue of them, we maye understande the  
fourth commaundement which sayth,  
Honour thou thy father and thy mo-  
ther, whiche saynt Augustyne ex-  
poseth in sayeng, how that we  
ought to honour our Pa-  
rentes in two ma-  
ners. In be-  
crynge to  
them  
due reuerence. And in ad-  
mynstryng them in  
theyr necessyties.  
To this purpo-  
se saith the  
sage.

Honora patrem tuum et genitum matris tue ne  
oboffendas. Ecclesiasti, vii. capitulo,



The xxxix. Depte.

**F**OR corporall health, take  
in consyderacion  
Of Esculappon the wyfe, adz  
uertysmente  
And not of Cyres / the subtell  
incantacion  
Her trompery / her charmes / ne  
her inchauntemente.

The xxxix. Glofe.

**E**Sculapion was a right sage clerke  
J. ii. whis



The. xxxij. Sloke.

which founde the science of medycyne,  
and therof made booke. And therefore  
sayth she to the good knyght, that he be-  
leue his reportes for his health, that is  
to say, yf he haue neede, that he turne hy  
to the Physicions & medycynes, & not  
to the sorcery of Ceres, whiche was an  
enchautresse. And it may be sayde for  
them that in theyr maladies vse sorcery  
& charmes, and enchauntementes. And  
beleue to be gueryshed which is a thing  
defended & agaynst the comaundemen-  
tes of holy church, and which no good  
christian man ought to vse. Platon ad-  
uicilled and byrned the booke of en-  
chauntementes and sorcery made vpon  
medycyne, which somtyme were vled &  
approved & he helde him to the that we-  
re of science reasonable & of experience.

The. xxxij. Allegorie.

**F**OR Esculapion which was a Phy-  
sicion and medycyne, we may vnder-  
stande the fy: it comaundement, whiche  
sayth

**The. xxxij. Allegorie.**

sayth. Thou shalt not sle, that is to say  
neyther with hart, with tonge, ne with  
hande. And so is defended all byolence,  
percusyon, and corporall hurtes. And it  
is not here defended to the Prynces, to  
Iudges, and to Maysters of Iustyce,  
to put to death the malefactours, but  
to them all onely, whiche haue none  
aucthozytie, excepte in case of ne-  
cessitye where a man maye not  
otherwyse escape, in whiche  
case the Lawes suffer  
well one man to  
slee his ad-

uer-

saye, in his corps defens  
daunte, and other-  
wyse not, to this  
purpose saith  
the Gos-  
pell.

**Qui gladio occiderit oportet eum in gladio  
ocedi. Luc. xlii. capitulo.**

The. pl. Hystoric.



The. pl. Tepte.

**A** hym (whom thou haste,  
Offended with greuaunce  
Whiche knoweth not howe to  
venge hym, or amende it)  
Affye the not, for therof com-  
meth myschaunce  
Achylles death, can teache the  
to entende it.

Achyl-



The. xl. Glofe.

**A**chylles dyd moche grefe, to the  
Troyens, and to kyng Pryam he  
flew many of his chylde. Hector, Troy  
lus, & other, wherfore he ought to hate  
hym. Notwithstandyng this Achylles  
affyed hym in the quene Hecuba wyfe  
to Pryam, to whom he had slayne her  
chyliden by treason. & he went by nyght  
to speke to her, to treate of the mariage  
of Polixene her doughter & hym, and  
there was he slayne by Paris and his  
felowes, by the comaundement of the  
quene his mother in the temple of Apo  
lyne. Therfore saith Othea to the good  
knyght that he ought not to affye him  
in his enemye to whom he hath great-  
ly mysdone without makyng to hym a-  
ny peace or a mendment. To this pur  
pose sayth one sage. Kepe the from the  
deceytes of thyne enemye whiche may  
not reuenge hym selfe.

The. xl. Allegorie.

**L**yke as thou oughtest not to affye  
the in him to whom thou haste mis  
done

J. iiii.

The .xli. Allegorie.

done we may take it þy lyke as we ought  
to doubt the bengeaunce of god it is ne  
cessary to helde his cōmañdement to which  
sayth, thou shalt not do lechery, þ is to  
say adultery, ne fornicacion, & so is defe  
ded, as saith Isodore all oꝝ vnlawful co  
pulation which is in the bonde of mar  
age & al disordinat blage of the mēbꝛes  
general to this purpose saith the lawe.

*Morte moriantur meretrices et adultera. Leuit. xx. ca.*

The .xli. Hy storie.



The .xli. Tēpte.

**R**esemble not Buspyze, whi  
che

The. xlii. Text.

the no goodnes presented  
But dyd hym employe to mur-  
ther and occysion  
his crueltie maye well be / res-  
prehended

Of all suche Feates / excheue  
the crudycion.

The. xlii. Glose.

**B**ulpyre was a kyng of meruaylous  
cruelte, & moch hym delyted in the  
occision of men. And w<sup>th</sup> his propre han-  
des he slewe them in the Temples with  
knyues, & therof made sacrifice to his  
gods, therfore saith Othea to the good  
knyght h<sup>e</sup> in no wyse he ought to delyte  
him i the occision of any humayne crea-  
ture, for such cruelte is agayn<sup>st</sup> God a-  
gayn<sup>st</sup> nature, & agayn<sup>st</sup> al booke, and  
to this purpose sayth Socrates to the  
good counsayler, yf thy pryncce be cruell  
thou oughtest hym to appease and amon-  
die by good examples.



The. xlii. Allegorie.

**B**y Busyrre which was an homicide  
and agaynst humayne nature, we  
may note y<sup>e</sup> defence y<sup>e</sup> is made to vs by  
the cōmaūdemēt which saith y<sup>e</sup> shalt do  
no theft. And so is defended as sayth s.  
Augustyne, all vnlawfull vsurpacion of  
the goods of other, al sacrilege all rapi-  
ne all thynges taken by force, & seigneu-  
ry upon the people without reason. To  
this purpose sayth s. Paule the apostle.

*Qui furabatur iam non furetur. ad ephesi. iiii. ca.*

The. xlii. Hystorie.



The. xliii. Tepte.

**H**ave not so moche delyte /  
in thy

The. xlii. Verse.

in thy pleasaunce

As in doubtfull balaunce / to  
put thy lyfe to wander

For thy lyfe with loue / thou  
ought most to auaunce

Remembze howe the flood, hath  
ouerqualnied Lehaunder.

The. xlii. Epse.

**L**ehaunder was a yonge gentylman  
whiche greatly and of perfyte loue,  
loued Hero the fayre, and as there was  
an arme of the see betwixt the maners  
of the two louers, Lehaunder swam o-  
uer it by nyght many tymes to se his la-  
dy, which had her castel nere the ryuage  
to thende that their loue shuld not be ap-  
perceyued. But it fortunied that a great  
orage of tempest arose which dured ma-  
ny dayes bpon the water & disapoynted  
al the ioy of the louers, so it hapned one  
nyghte that Lehaunder constrained of  
great desyre put hym selfe in to the see,

*The. xlii. Epistle.*

in the tyme of the tempest, and was boꝛne there so longe by those peryllous waues þat it behoued him to crye the moche pytuously. Hero whiche was bpon the other parte in great thought for her loue whan she sawe the body come floꝛtyng to the ryuage, than estrayned of a meruailous dolour cast her self into the see, & inembraſyng the body that was perished there was she drowned. Therfore sayth Othea to þe good knyght that somoch he ought not to loue his delyte, as therfore to put his lyfe in ouer great aduenture. So sayth one sage to this purpose I am moche meruayled of this that I se somoch of perylles suffered for the delyte of the body. And so I tell puruayance made for the Soule whiche is perpetuall.

*The. xlii. Allegorie.*

**A**s the Aucthoritie defended that he haue not so dere his pleasaunce as to put hym in ouer moche Jeopardye. It maye be vnderstande the commaunders



**The. xlii. Allegorie.**

maundement that sayth. Thou shalt  
not speake false wytnesse agaynst thy  
neighbour. And so it is defended, as  
sayth saynt Augustyne, all false accusa-  
cion, murmuracion, detraction, all fal-  
se reorte, & defamyng of another. And  
it is to be knowen, (as sayth Ilodore,)   
that the false wytnesser, doeth byla-  
ny to thre partes. That is to say,  
to GOD whom he dyspyleth in  
forsweryng hym. To the Jud-  
ge whom he deceiueth in ma-  
kyng a lesyng, and to his  
neighbour whom he en-  
domageth in false  
disposyng him  
selfe a-  
gaynst hym, and ther-  
fore sayeth the  
Scripture.

**¶** *Uis falsus non est immanis, et qui  
loquitur mendacia non effugiet. Prover-  
bioz iiii. xix. capitulo.*

**Yelde**



The. xlii. Expte.

**Y**elde agayne Helayne, yf as  
ny man demaunde her  
For great offence well maye be  
reparable  
Better is consent to peace, than  
to withstande her  
And when the Stede is stolen,  
to close fast the stable.

The. xliii. Glose.

**H**elayne was wyfe to kyng Menelaus  
and rauyshed by Paris in  
Grece

*The. xliii. Glose.*

Here, and when the Grekes were come  
vpon Troy w a great army for the ven-  
geaunce of the same dede, afore þ they  
endamaged the land they required that  
Helayne shuld be to them yelded agayn  
and amendes made for the offence done  
or yf not, they wold destroy the countre,  
and bycause the Troyens wolde do no-  
thyng, thereafter ensued the great mis-  
chefe which after to thē befell, therfore  
will Prudence say to the good knyght  
that yf by foly he haue done any incon-  
uenience, better it is to hym to leue it &  
make peace, than it to pursue, wherby e-  
uyll may to hym come. Therfore sayth  
the Philosopher Plato, yf þ haue done  
iniury, to whom soeuer it be, thou ough-  
test not to be at ease vnto such tyme as  
thou be with hym at concorde and ha-  
ue made peace.

*The. xliii. Allegorie.*

**H**elayne which ought to be yelded  
agayne may be entended the com-  
maundement which sayth. Thou shalt



The. piii. Allegorie.

not despye the wyfe of thy neyghbour,  
by the whiche is defended (as sayth S.  
Augustine) the thought and wyll to do  
fornication, wherof is spoken afore in  
the. vi. Commandement, for our Lord  
sayth in the Gospell.

Qui uiderit mulierem ad concupiscendam eam  
inmichatus est in corde suo. Mat'he. vi. ca.

The. piii. Hystorie.



The. piii. Teyte.

The Goddesse Auroza, resen-  
ble in no wyse

whiche

The. p. llii. Text.

Which yeldeth vnto other, ioy  
and gladnesse

At comyneth of her howre, and  
doth her selfe dyspyse

All ioye, and holdeth to wepyng  
ge and sadnesse.

The. p. llii. Glose.

**A**uroza is the poynt or dawning  
of þe daye, & the fables say that is  
a Goddes, and that she had a sonne of  
hers slayne in the battayle at Troye, þe  
was named Cignus, and for she was a  
goddes, and had the puissance so to do  
she transmued her sonne into a swan,  
and so of hym, came the fyrst swannes.  
this lady was of so great beaulte that  
she reioysed all them that behelde her,  
but al her lyfe she bewept her sonne Ci-  
gnus which was deed, & yet she doth be-  
wepe hym to this day, for the due which  
falleth at the poynt of the day, they say  
it is Auroza that wepeth for her sonne

l. i.

Cignus.

*The. xliii. Glose.*

Cignus, therefore sayth Orthea that the good knyght by his good vertues reioyseth other, ought not to be heuy & tryste but ioyous, and modye hym selfe graciously. Therefore sayde Aristotle to Alexander the great what soever heuines be closed in thy hart, thou oughtest alwayes to shewe a glad and a ioyous byface afore thy people.

*The. xliiii. Allegorie.*

**B**y Aurora whiche wepeth we may vnderstand that no desyre ought to wepe or be madified in vs by coueytyng a thyng not due, & by this we may note the .x. and the last comaundement whiche sayth. Thou shalt not coueyte the howse of thy neyghboure / his Ore / ne his Ass / nor any thyng that he hath. by the which (as saith saint Augustyne) is defended the wyll to do theft, or ravyne wher of the dede is defended afore by the .viij. comaundement, and to this purpose sayth David in his Psalter.

*Nolite sperare in iniquitate.  
Sapientias nolite concupiscere.*

Though



The. pto. Hy storie



The. pto. Teyte.

**T**hough the Palsyphe frequen-  
ted folysshenesse

Yet vse & not to rede in thy stole  
All women to be suche, for ma-  
nye (neuerthelesse)

Of Ladyes ben good, though the  
she were a foole.

The. pto. Glose.

**P**alsyphe was a queene, and some fa-  
bles sayth that she was a woman  
R. is. of

**The. xlv. Gloſe.**

of great diſſolucion and eſpecially that ſhe loued a bull, and ſhe was mother to Synothauris, which was halfe a bull and halfe a man, which is to vnderſtan- de that ſhe acquainted her with a man of vyle condicion, of whom ſhe concey- ued a man whiche was of great cruel- tie, and of meruaylous ſtrength, and all was bycauſe he had the forme of a man, and the nature of a bull. And for that he was of ſo great ſtrength, and alpryety and ſo euyl that all the coun- tre trembled, the Poetes ſay, by fiction that he was halfe a man, and halfe a bull. And therfore yf this lady were of vyle condicion. Wiſdence wold ſaye to the good knyght, that he ought not to ſay, nor ſuffre to be ſayde that all wo- men ben ſemblable as the veryte is ma- nyfeſt to the contrary. Galien lerned the ſcience of medicine of a ryght good wo- man and ſage named Clempare, which taught hym to knowe many good her- bes and theyr proprieties.

**By**

The. xlv. Allegorie.

**B**y Dalyphe which was folysche we  
may vnderstande a soule returned  
vnto God. And saynt Gregory sayth in  
his Omelies, that moche greater ioy is  
demeaned in heauen of one soule retur-  
ned vnto God, than of one which hath  
alwayes ben returned to hym. Ryght  
so as the captayne in the battayle lo-  
ueth better the knyght which was fled  
thens, and sythen is returned, and af-  
ter his returnynge hath wounded the  
enemye, than hym whiche hath done  
no fayre feate. And as the labou-  
rer loueth better the lande whi-  
che after the thornes bereth  
fruyte haboundauntly,  
than that whiche  
neuer had any  
thornes,  
and hath not bozne fruyte.  
To this purpose sayth  
god by the prophet.

*Reuertatur vniuersusque a via sua pessima et propitius  
erit iniquitati et peccato ipsorum. Psalms. cxvi. ca.*

*R. iij.*

*ye*



The. pto. Hystorie.



The. pto. Terte.

**Y**f thou haue doughters, as  
ble to be maryed  
And that thou woldest bestow  
them and auaunce  
To men by whom, thou woldest  
not be myscarped  
Of Kyng Adrastus, haue  
thou remenibraunce.

The. pto. Close.

**A**drastus was kyng of Arges, and  
moche

The. xlii. Glose.

meche ppyssaunt & a boyle man. Two  
knyghtes arrant that one called Polomites, and that other Thideus faught  
together in an obscure night vnder the  
portall of his pallays, wherof that one  
challenged that loges of that other, by  
cause of the stronge wether and great  
rayne whiche had turmented them all  
the nyghte, and therof aduenture they  
were fghtyng. At that houre the kyng  
arose from his rest, whiche had haide  
the noyse of the swordes vpon the shel-  
des, & came to departe the two knygh-  
tes. Polomites was sonne to the kyng  
of Thebes, & Thideus to another kyng  
of Grece, but from theyr landes they  
were exyled. Greatly honoured Adias-  
tus the two Barons, syth he gaue the  
in marriage, two right fayre doughters  
whiche he had. After to put Polomites  
to the ryght of his land that Ethiocles  
his brother helde. The kyng Adias-  
tus made a great army, & went vpon The-  
bes with his great hoste, whiche were

The. xvi. Epistle:

all dyscomfyted, deed, and taken: And  
the. ij. sonnes in laboe to the kyng slaine  
And the bzyethen betwoxtt whomin was  
the dyscorde steepe the other in the bat  
taye, and to Adrastus besyde his owne  
person, were not left on lyue the knygh  
tes. And therefore bicause to set and esta  
blyshe the people cryled, in to theyr ryght:  
is a great affayre. Prudence sayth to  
the good knyght that in suche a case he  
ought to haue counsayl, and take exam  
ple by the sayd aduenture, and as Adra  
stus met vpon a nyghte that he shulde  
gyue his two daughters by mayage  
to a Lyon, and a Dragon, whiche shuld  
fyght togyther, the exposition of Dre  
mes sayth, that shewyng commen  
of fantasie which may be demon  
straunce of good or euyl ad  
uenture which shal come  
to creatures.

The. xvi. Allegorie.

**W**here it is said that yf he haue any  
Daughters to be maryed that he  
shall



**The. xvi. Allegorie.**

Shall take hede to whom he shall gyue  
thē, we may vnderstandethat the good  
mynde or spyte cheualrous to GOD,  
oughte to regarde well with whom he  
shall holde company yf it so be that he  
wol go into company, as dyd the good  
Thoby. Also he ought to assygne & set  
all his thoughtes in holy meditaci-  
ons. And saynt Augustyne sayth  
in an Epistle, that they whi-  
che haue lerned of our lord  
to be debondare, hum-  
ble, and meke, do  
p:ofyte more  
in medi-  
taci-  
on and prayers, than they  
haue done in redyng and  
herynge. Therfore  
sayd Dauid in  
his Psal-  
ter.

*Meditaberis in mandatis tuis que dilexi.*

**R. v.**

**¶ Whan**

The. xlvii. Historie.



The. xlvii. Tecte.

**W**han thou arte yonge , and  
flouryng in pleasaunce  
Acquaynte the With Cupido/  
but not frequente  
For so that measure , leede the  
in her daunce  
The God of battayle / holdeth  
hym Well contente.

Cupido

*The. p. vii. Glose.*

**C**upido is the God of loue, and for  
somoch, as it is not vnlytting but  
to a yonge knight, to be amorous vpon  
a Lady that is good, his condicions  
may therby become better. But bycau-  
se Othea knoweth that the hauntinge  
therof is withdrowynge a man, and a  
thyng moche auoyenge to Crimes, she  
sayth to the good knyght, that she is  
well consentyng that he acqweynt him  
with Cupido. And a Phylosoper sayth  
that to loue of good courage procedeth  
of Noblenes of the harte.

*The. p. vii. Allegorie.*

**T**hat it pleaseh well to the God of  
battayle that he acqweynt hym w  
Cupido, may be vnderstande penaunce,  
yf the good sprite repentaunt of his syn-  
nes fyghting agaynst vyces be yonge &  
entre newly in to the ryght way, well it  
pleaseh to God of battayle, & is Jesu  
Christe that he acqweynt hym with pe-  
naunce & that Jesu Christ by his wor-  
thy battayle was our redepfoure sayth  
saynt



**The. xlvii. Allegorie.**

**saynt Barnarde, what woꝛde (sayth he)  
of more great mercey myghte one saye  
to the synner whiche was dampned,  
that where as he was solde, by his syn  
ne to the enemye of hell, and had not  
where with to redeme hym selfe.**

**GOD the father sayde. Take  
my sonne, and give him foꝛ  
the. And the sonne sayd.**

**Take me foꝛ thy  
Rauncome**

**and re=**

**deme thy selfe by me. This  
is brought into remem=  
braunce by saynt  
Peter the apo  
stle in  
his fyrst Epi=  
stle.**

**Non corruptibilibus auro vel argento redemp  
ti estis: sed pꝛecioso sanguine quasi agni inconta  
minati et immaculati ielu xpi. pꝛima Pet. i. ca.**



The. p. lvi. hystorie.



The. p. lvi. Tepte.

**S**lee thou not Corinis, the  
fayre

For the reporte, of the Rauen  
bniuste

For yf thou her Slee, halfe in  
dyspayre

Thou shalt repente after, thou  
mayest me truste.

The. p. lvi. Glose.

**C**orinis was a damosyll as sayth  
a fa

**The. xlviii. Stofe.**

a fable whom **Phebus** loued paramoures, the **Rauen** whiche than was his seruaunte reported to hym, that he had sene **Corinis** his loue lyenge-with another yonge man, of this nouell was **phebus** somoch dolent that he slew his loue as soone as he sawe her, but therof meruaylously he after repented hym, & the **Rauen** which attended for his euerd on which he shuld haue of his lord for his good dede, was by hym cursed and chased, & the fethers whiche he was wont to haue whyte as snowe, **Phebus** them chaūged into blacke in sygne of dolour and **Phebus** from thenforth on ordey ned hym to be a beyer and announcer of euyl tydynges and nouelles, and the exposition may be vnderstand, that the seruaūt of some puyssaunt mā brought to his lord semblable tydynges, wherfore he was chased and dysapoynted of his seruice. Therefore wil **Othea** say, that the good knyght ought not to as-  
sūnce hym to say to his prynce suche  
tydyns



*The. p<sup>ro</sup>lii. Blosco.*

tydings wherof he may haue the hart  
corrouced or angry, for in the ende euyl  
maye come to hym therof, and also he  
ought not to beleue the reporte whiche  
is vnto hym made by flattery. To this  
purpose sayth he Philosopher Hermes  
The reporter or contriuer of tydings  
eyther he maketh a leasyng to hym to  
whom he sheweth them : eyther he is  
falle to hym of whom he sayth them.

*The. p<sup>ro</sup>lii. Allegorie.*

**B**y Corinis whiche ought not to be  
slayne we may vnderstand our sou  
le, whom we oughte not for to see by  
synne & but therfore well to kepe her.  
And saynt Augustyne sayth, that the  
soule oughte to be kepte as the Cofre  
that is full of treasour, and as the Ca  
stell whiche is assyeged with enemyes &  
as the kyng which repositeth hym in his  
chambre of retraite, and this chambre  
shuld be closed with v. gates, which be  
the. v. wyttes of nature, and it is none  
other

**The. p<sup>th</sup>. Allegorie.**

other thyng to close those gates, but  
onely to retrape or drawe a backe the  
dilectacions of the. v. wyttes and yf it  
fortune that the soule shulde Issue, by  
any of his gates to his outwarde ope-  
rations. He ought demurely, aduysedly  
and in dyscretion to Issue. And even so  
as the Prynces whan they wolle Issue  
fro theyr chambres haue huyssers afo-  
re them holdynge maces, to make way  
in the prease, so whan the soule shulde  
Issue to se, here, speke, or fele, he ought  
to haue afore her, Dyede, for her huyss-  
er, whiche shulde haue for the mace  
the consideration of the paynes of  
hell, and of the Judgement of  
G D D. And thus to gar-  
de the Soule admones-  
seth the Sa-  
ge, say-  
enge.

*Omni custodia serua tuum / cor quoniam ex  
iso vita procedit, Dioner. iiii. capitulo.*

**Take**



The. plip. Tepte.

**T**Ake vpon Juno, no cure  
ne lute  
Yf thou to the name of honour  
haue more fauoure  
Than to the degree, whiche fal  
leth to duste  
For prowell is better, than all  
golde and haupoure.

The. plip. Glofe.

**J**uno is the Goddes of ryches, and  
L.i. sub



*The. p̄p̄. Gloſe.*

ſubſtance, after the fables of Poetes,  
and bycauſe that hauiour and ryches,  
is behoueful to be gotten with great pay  
ne, buſineſſe, and trauaile, and that ſuch  
buſyneſſe may dyſtourne a man to ſeke  
honour. And as honour and valyaunce  
is more lowable than ryches, in as mo  
che as the Cornell of the Murte is bet  
ter than the ſhell. Orhea ſayth to the  
good knyght that he ought not to ſet  
vpon riches ſo ſtrongly his felicitye that  
he delay the purſuyte of valyaunce.

To this purpoſe ſayth Hermes. That  
better is to haue pouerte in doing good  
workes, than riches gotten ſhamefully.  
For valyaunce is perpetuall, and ry  
ches is fallible.

*The. p̄p̄. Allegorie.*

**T**uno of whom it is ſayde, that he  
ought not to ſet vpon her ouer mo  
che his cure, is taken for ryches, &  
that the good ſpyte oughte to dyſpoyle  
them, ſayth ſaynt Barnarde. O Chyl  
dren dyſcended of the coueytous lygne  
of A-

**The. xliij. Allegorie.**

of Adam, to what encheason loue ye so  
much these mondaye ryches, which be  
not betray 202 yet poures, & whether ye  
wol or not, them it behoueth you to lese  
at the deth. And the Gospell sayth that  
the Camell shulde moze easly passe thro-  
roughe the hole of a nedle, than the ry-  
che man attaine the Realme of heauen  
fo2 the Camell hath vpon his backe,  
but one burthen. And the euill ryche  
man hath twayne. One of worldly pos-  
sessions, and another of synnes, it beho-  
ueth that he leue the further burthen,  
at his death. But the other, (woll

he or not,) he shall bere  
with hym, yf that  
he leaue it

not a-

fo2e that he dye. To this  
purpose sayth our  
Lorde, in the  
Gospell.

*Facilius est camelum per foramen acus trans-  
ire / & diuitem intrare in regnum celorum. Mat-  
thei. xxiij. capitulo,*

**A. ij.**

**Agaynst**

The .i. Hyfoule.



The .i. Teyte.

**A** Gaynste the Counsaile, of  
Amphoras the Wyse  
Go not to destroy, (where deth  
maye the ouer charge)  
Of Thebes/and of Arges/ the  
Cyties moſte of pryſe  
Re there



*The .i. Tepte.*

Ne there assemble / none hoost /  
shelde / ne Targe.

*The .i. Bloke.*

**A**mphozas, was a ryght sage clere  
ke, of the Cytie of Arges, a moche  
he had of science. And when the kynge  
Adrastus wold go vpon Thebes to des-  
troy the Cytie. Amphozas which knew  
by his science that euill shulde come to  
hym therof, sayde to the kynge that he  
shuld not go thither in any maner, and  
that yf they went thither, they shuld al  
be slayne, and destroyed. But he gave  
to his wordes no credence, and so it be-  
fell as he had to hym sayd. Therefore we  
woll say to the good knyght. That the  
counsaile of the sage is lytell profitable  
to him that woll not vse him thereafter.

*The .i. Allegorie.*

**B**y the Counsaile of Amphozas, a-  
gaynst the whiche he ought not to  
go in to battaile, we may note, that the  
good spyte ought to ensue holy p'cedy-  
cations.

**The Antiphone.**

**cautions.** This sayth saynt Gregory in  
his Sermons, that lyke as the lyfe of the  
body may not be sustayned without of  
ten takyng his corporal refection, right  
so may not the lyfe of the soule be susten-  
ted without often hearyng the worde of  
God. Than the wordes of God which  
ye here with your corporall eares recey-  
ue them to the profu. dite of your hart  
for whan a worde is hard, and is not  
retayned within the wombe of the me-  
mory. It is lyke the curren dyssposed sho-  
make, whiche casteth forth & beny-  
teth the meate, and also as he that no-  
thyng retayneth, but casteth all forth,  
is in dysparre of the lyfe. So is he, in  
the peryll of death perdurable.

Whiche heareth the predicaci-  
ons, & retayneth them not:  
nor putteth them to ope-  
ration. Therfore saith  
the scripture.

*Non solum panis sicut homo sed in omni verbo  
et opere procedit de ore dei. Augustinus, in capitulo.*

*Ther. li. Hyfote.*



*Ther. li. Teyte.*

**O**f thy tonge, gyue Satur  
ne the charge  
So that vnto euyl / it be not  
free and ioly  
Unsemyng it is, of speche to  
moche and large  
And he that it heareth / percey-  
ueth well the foly.

*Ther. li. Elose.*

**S**turne as I haue sarde afoze is a  
A. iiii. pla-



**The .ii. Glose.**

planet / slowe / tardive / and sage. Ther-  
fore sayth he to the good knyght, that  
his tonge ought to resemble hym. For  
the tonge ought to be tardive, so that  
speke not to moch, and sage that he say  
not amysse i any thyng, and that he say  
nothyng, wherby may be perceyued in  
hym any folp, for a wyse man saith. By  
his wordes is knowen the sage and the  
fole by syght and regarde.

**The .ii. Allegorie.**

**T**he tonge whiche ought to be Sa-  
turnyue, that is to vnderstande,  
slowe in spekyng. To this purpose saith  
Hugo de sancto victore: that the tonge  
which hath no garde of discrecion is as  
a cytie wout a wall / as a vessell þ hath  
no couerture, as the horse that hath no  
brydle, as a shyp whiche is wout steere,  
or gouernal. The tonge euill kept is gla-  
dyng & slippery as an Ele, it perceth as an  
arrowe fast flyeng, it leseth frendes and  
maketh enemyes, it moueth noyse, & so  
doeth dyscorde, at one stroke it stryketh,  
and

**The.ii. Allegorie.**

and fleeth many persones, he that kepeth his tonge, kepeth his soule. For the death, or the lyfe, ben the purffaunce of the tonge. To this purpose sayth Dauid in his Psalter.

*Quis est homo qui vult vitam dles dñigt vide-  
bere bonos prohibe linguam tuam a malo et labis  
e ne loquantur dolum.*

**The.iii. Hystorie.**



**The.iiii. Teyte.**

**G**oe credence to the coun-  
sayle of the Crowe  
Neuer therby / shalte thou en-  
tyled be

A. b.

Cupli

The.iii. Tyme.

Cuyll reportes, and nouelles,  
for to soue  
Whiche who so escheweth, is  
moſte at lybertie.

The.iii. Gloſe.

**T**he Crowe as ſayth a ſable encoſi  
tred the Rauen or the Roke when  
he brought tydings to Phebus of his  
loſe Corinis which was cuyll done, and  
ſomoch enquired of him that he ſayd to  
her the occaſyon of his erroure, but ſhe  
diſallowed it in giuyng him example by  
her ſelf, which for a ſemblable caſe was  
detecte & chaled from the houſe of Pal  
las where ſhe was whylome wont to  
be auanced, but he ne wold gyue to  
her counſayle any credence, wherfore  
cuyll to hym came therof. Therfore  
ſayth Othea to the good knyght that  
he ought to beleue the Crowe. And Pla  
ton ſayth. Be thou no Jangler, ne to a  
kyng a great repoyter of nouelles.

Where



**The.iii. Allegorie.**

**W**here the Crowe ought to be beles-  
ued. She woll saye that the good  
spyte oughte to blesse Counsay-  
le, as sayeth Saynte Gregoure in his  
Moralles. That force or strength ba-  
leth nothyng, where Counsayle say-  
leth. For force is ryght soone abated,  
yf it be not appured or borne by by  
the gyfte of Counsayle. And  
the Soule that hathe losse  
withyn hym the syge  
of Counsayle, is  
outwar-  
dely  
dispersed to dyuers de-  
sires. And ther-  
for sayeth  
the  
Sage.

*Si intraverit sapientia cor tuum confis-  
tum custodiet te / et prudentia servabit te.  
Proverbiorum secundo capitulo.*

**Yf thou**

The.iii. Epistle.



The.iii. Expte.

**Y**f thou the efforce, with thy  
stronger to be  
To make fayre pastymes / of  
force or purssauce  
Beware of damage, that maye  
tourne vnto the  
And of Ganimedes, haue thou  
remembraunce.

The.iii. Glose.

**G**animedes was a yongeman of the  
lignage

The.iii. Glose.

lygnage of the Troiens. And a fable  
sayeth that Phebus and he were vpon  
a day togrther to cast the barre of yron  
and as Ganimedes was not of power  
agaynst the force of Phebus, he was  
slayne by the reboundynge of the barre  
whiche Phebus cast so hyghe that he  
had lost the syght therof. And therefore  
sayeth Othea that with his stronger,  
or moste puyssaunte, it is not good a  
man for to stryue. For therof may not  
come but inconuenience. So sayth

one Sage. A man for to playe  
with the men that be vn-  
gracyous, is sygne of  
pyrde. And is spni-  
nished most co-  
menly with  
wrath.

The.iiii. Allegorie.

**A**ND as it is sayde that agaynst  
his stronger he ought not to en-  
force hym it is to be vnderstande that  
the good spryte ought not to enterpry-  
se ouer



**The. Ali. Allegorie.**

se ouer stronge penaunce without coun-  
saile. Of this speketh saynt Gregory,  
in *Moralibus*. That penytence profy-  
teth not, but yf it be discret, neyther the  
vertue of abstinence, is nothyng wor-  
thy, but yf it be so ordayned, that it not  
more aspre than the bodye maye sus-  
tayne. And therfore he conclu-  
deth that no synple person,  
neyther ought to enter  
pyle penytence w-  
oute the coun-  
saile of more  
dyscret  
than  
hym selfe. Therfore sayth  
the Sage in his pro-  
uerbes.

*Ubi multa consilia sibi erit salus.  
Proverbiorum secundum capitulum.*

And the common proverbe sayth.

*Omnia fac cum consilio et postea  
non penitebis.*

**Ia con**



The. xlii. Teyte.

**J**ason to resemble, thy selfe,  
Well thou shulde  
Whiche by Media in conquest  
gave the glorie  
Of the Golden flees, wherfore  
he byd her yelde  
A ryghte euyl Guerdon, after  
his vycorie.

The. xlii. Glose.

**J**ason was a knyght of Grece whiche  
went

**The Nine Glose.**

Went into a straunge countre, that is to  
boyt, into the Ile of Colcos by the endic  
tement or comaundement of Pelcus his  
uncle, which by enuy deuyed his death.  
There was a Shepe which had his flees  
of golde, & by enchauntement was kept  
but as the conquest was so strong that  
no mā came thither, but he lost his lyfe.  
Medea which was daughter to the kyng  
of that countre, was greatly surpyssed  
with the loue of Jason that by the en-  
chauntementes that she vnderstode be-  
yng in that facitie a soueraigne may-  
stres, she gaue charmes and taught en-  
chauntementes to Jason, wherby he co-  
quered the golden flees, and therby had  
honour aboue al knightes lyuyng, and  
was restored from death by Medea, to  
whom he had promysed for ever to be a  
loyall lover, but after fayth to hym say-  
ed, and he loued another, and her vtter-  
ly he refused and forsoke. Notwithstan-  
dyng that she was of right soueraigne  
beaulte. Therfore sayth my Lady pru-  
dence to



*The.iiii. Glose.*

dence to the good knyght, that he refuse  
to resemble Jason which to moch was  
myknoyng & desloyall unto her which  
had done to hym great goodnes. As it  
is a byllayne thyng to a knyght to be  
ingrate, unkynde, or myknoyng, any  
bounte, or goodnes that he hath recey-  
ued, be it of Lady, Damosyll, or other.  
But he ought to remembre it & yelde guer-  
don therfore to his power. To this pur-  
pose sayth Hermes. Attende not to re-  
warde hym whiche hath shewed to the  
bounte, (for why.) Thou ougtest to re-  
membere it for euer.

*The.iiii. Allegorie.*

**J**ason whiche was unkynde, ought  
not the good spyte to resemble, whi-  
che for the benefytes & goodnes inenar-  
able receyued of his creatour oughte  
not to be unkynde, s. Barnard saith vpon  
the Canticles, that ingratitude or un-  
kindnes is enemye to the soule, the impe-  
diment of vertues, the dispersion of me-  
rytes, & the destruction of perdyction of

The xiii. Virgyle.

good debes. Ingratitude is as a dyke  
wynde, þat dyeth up the fountayne of py  
te, the dewe of grace, & the ryuer of mee  
cy. To this purpose sayth the Sage.

Ingrat enim (per rem) habet alio gloriā  
habescet / et dispariet tanq̃ aqua super uasca.  
Sextimie. bi. capitulo.

The. li. Hy storie.



The. li. Tepte.

**O**f the Serpent Gorgon, be  
the consyltorie  
her fygure to regarde, beware  
thy selfe well

The. vii.

The.fo. Terte.

The valyaunte Perseus, haue  
in memorie  
Whiche all the hystorie, therof  
can the tell.

The.fo. Glose.

**G**ORGON, as sayth the fable, was  
a damosell of coueraygne beaulte  
but bycause that Ihebus had pa  
styme with her in the temple of Diane,  
the goddes toke therein so great displea  
sure that she transmued her into a ser  
pent of ryght horryble fygure, and such  
a properte had that serpent, that the mā  
which behelde her, was sodeynly turned  
into a stone. For the euyl that of her did  
procede, Perseus the valiaunt knyght,  
went to fyght against the fyerce beste.  
And in the resplendour or brightnes of  
his sheelde, whiche was all of golde, he  
behelds hys self, to thetent that he shuld  
not regarde the euyl serpent, & he dyd  
so much, that he stroke of her heed. Ma  
ny expolycions may be made vpon this

W.ii.

sayd



**The. ix. Bk.**

sayd fable. And Gorgon may be vnder-  
stande for one Cytie, or Towne, whiche  
hath ben wonte to be of great bountie.  
But by the byces of the inhabitauntes  
it becometh a serpent & venimous, that  
is to vnderstande that many damages  
and euyls it doth to the marches nere  
adiacent, as of al them to robbe & pyle  
and the marchauntes, & other passyng  
by ben taken, and put in strayte pryson,  
and so be they turned to stones. Perseus  
behelde hymself in his cheualry & went  
to fyght agaynst the sayd Cytie and to  
ke it, and bereft it of the power for any  
more doyng euyl, and also may it be a  
Lady that is ryght fayre, and of euyl  
maners and affayres which by her co-  
uetyse leueth naked and vnclothed ma-  
ny of theyr hauour, ryches, & substanti-  
te. And many other entendementes and  
expolitions may be set vpon it. Therfo-  
re wol we say to the good knyght that  
he be well ware to beholde that thyng  
that is euyl, & to euyl may him dyawe.  
And

The. vi. Epistle.

And Aristotle sayth, He from people full  
of Iniquitie, and folowe the Sages.  
Study in theyr bookes, and beholde the  
in theyr feates.

The. vii. Allegorie.

**T**hat he ought not to regarde For-  
gon is that the good sprite ought  
not to beholde or thynke vpon any dely-  
ces, but beholde his owne fygure in the  
Sheelde of the estate of perfection. And  
the Delices ben to be refused saith Chri-  
stosome, that as it is impossible that  
the fyre ben in water, so is it impossible  
that compunction of harte be amongest  
the delyces of the world. They ben two  
thynges contrary whiche destroye eche  
other, for compunction is mother of tea-  
res, and the delices engendre laughter.  
Compunction restrayneth the harte, and  
delyces putteth it at liberty. To this  
purpose sayth the scripture.

*Qui seminat in lacrimis : in  
exultatione metet.*



The. vi. of the. vi.

**I**f loue by nyghte, constrains  
 The to wake.  
 Take hede that Phebus, there,  
 Of be not aduysed  
 By whose aduertisement, thou  
 mayste be take  
 And with the bondes of Aul  
 can to be surprysed.



**A** fable sayth that Mars and Venus  
 thus loved the other peramours.  
 It befell vpon a nyght that these two  
 louers, (arme in arme,) were fallen on  
 slepe. Phobus which sawe clerely them  
 surprysed and apperceyued he them ac-  
 tused to vnkenn husband to Venus, tha  
 he keyng them in that poynte, forged a  
 chayne, as he that was Smyth to the  
 Goddes, and in heuen forgerh the leate  
 foulders, thondres, and tempelles, and  
 with his chaynes made of copar, he boi  
 de them both twayne togyther so that  
 they might not moue them selfe and so  
 he them surprysed and shewed to the o-  
 ther goddes. And suchc laughed therat  
 that wold well haue ben fallch in a sem-  
 blable myldeede. This fable may be no-  
 ted to many entendementes, & especial  
 ly some poyntes touching the science of  
 Astronomie, and also Arismetike. Ther  
 fore sayth wyldome to the good knight  
 that he kepe hym in what case soeuer he  
 be, to be surprysed by time forgotten, & a

The.iii. Article.

Large faith, to paynt is a thyng so secret  
but that it is perceyued by some man.

The.iiii. Article.

**W**here the auctorite saith that yf lo  
we tenne vpon hym by nyghte, we  
shall say that the good spyte ought to  
kepe him from the baytes and grunes  
of his enemye infernal. Of this spebeth  
S. Leo the Bysshop. That the auncient  
enemye whiche can transfigyre hym in  
to an angell of lyght, selleth not to at  
tende by all the snares of his temptaci  
ons & to espye howe he may adurle the  
faith of creatures he loked who he may  
embrace w<sup>th</sup> the fyre of couetise whom he  
may enflame w<sup>th</sup> the ardour of hetyng of  
lechery, howe he may set forth the bay  
tes of glotony, he examyneth of al cudo  
mes, he dyscusseth the hartes, he conuer  
teth or gessyth the affections. And  
there seketh he the cause to noye, or but  
if where he fyndeth the creature moost  
dyrgently enclyned and occupied.

Cher.

The. foli. Hyflo: le.

At hyflo: le. sayth saynt Peter. 11711772

Sobylly estote et vigilate quia si mescarius  
veller diabolus tanq̃ leo / rugiens circue querit

quis quem deuoret. secundo petri. blismos.

The. foli. Hyflo: le.



The. foli. X. x. x.

Be not Thamarys, of the  
despyled

Thoughe she a woman, and so  
Armes let her entent

220, 33

M. b.

Remem



The. lxxi. Verse.

Remember how she made, Ci-  
rus agryled  
And his dyspyrlynge, dearelye  
to repent.

The. lxxii. Glost.

**T**hamaris was a Quene, a moche  
balyaunt Lady full of great pro-  
wesse and of great hardines and ryght  
sage in Armes, and gouernesse. Cyrus  
the great kyng of Persie, which had con-  
quered many regions to his great hon-  
estie and concluded in his minde to  
go vpon the sayd Thamaris Quene of  
Iemenie of whom he praysed the pro-  
wesse as a thyng of myghty value. But the  
that was expected a subtyll in the mell-  
er of armes suffered hym to enter in to  
her realme without troubling her self a  
guyd hym, vntill that tyme as he had  
brought hym self into strait passages  
amonge mountaynes, where as was a  
ryght stronge countre. Than by the me-  
ntes which Thamaris did to be ma-  
de, was

The. xlii. Blose.

he, was Cyrus assailed with an hoste of  
women on all sydes, & it was brought  
so well to passe, that he was taken, and  
all his people deade & taken. The quene  
dyd hym to be brought afore her, and  
his heed to be strycken of, & to be cast in  
to a vessell full of the blode of his Ba-  
rons which she had caused to be headed  
afore hym. And so she sayd. Cyrus thou  
which haste neuer ben satisfied nor had  
the full desyre of mans blode, now may  
ste thou therof take thy full draughte.  
And so ended Cyrus the pusshant king  
of Persie which might neuer ere than be  
vanquished in any battayle. Therefore  
sayth my lady Othen to þ good knyght  
that he neuer be so proud nor surry-  
dious, but that he haue doubte þ euill  
may to hym fall by some fortune, & be  
meine of him self. To this purpose saith  
Plato. Dispraise no person for his lytel  
facultie, for his vertues may be great.

The. xlii. Allegorie.

**T**hamaris whiche ought not to be  
dyso

The. foli. Allegorie.

Dysprayed. Notwithstanding that the  
good spyrte oughte not to dyspyse nor  
hate the state of humilite (be it in religi  
on or other state.) And that humptye  
is to be prayled sayeth Iohn Cassian.  
That in no maner maye the edyfyce of  
oure buyldynge of vertues, rease hym  
selfe in oure Soule, nor addresse his  
begynnyng excepte that there be  
founded in our hart the groun  
de workes of the very hu  
mptye, whiche maye  
ryghte stedfast  
ly susteyne  
the hyghenesse of per  
fection and of cha  
rite. Therfore  
sayeth the  
Sage.

Quanto maior es humilis teipsum  
omnibus et coram deo / iuuens gloriā.  
Ecclesiastici, iii. capitulo.







**R**Efrayne thy mynde when  
that it is affyzed

from fowle delyte, and not gy  
ue awaye all

Thy Cheucaunce, whan that  
it is delyzed

Wedeas therof, to Counſayle  
mayeſt thou call.

Wedeas

2 Be. rolli. 50 pc.

Medea was one of the most knotted  
Matters of Conferences, and Sciences,  
that ever was, after the Pythorics.  
This notwithstanding she gave her  
maide the 23<sup>rd</sup> of 10, to make his factory,  
for the accomplishment of her desire,  
when she suffered Polydore to have  
over her the masterye. So that upon  
Jason she lost all her harte / and hinc  
from she gave her honour / her bodie /  
and her chevelaunce. Wherefor he set  
te to write an euill Sueden.

The first of these is the fact that the god himself sought out the Israelites in the wilderness. This is a very important point, for it shows that the god was not content to wait for the Israelites to come to him, but that he actively sought them out. This is a very different attitude from that of the other gods, who were content to wait for their worshippers to come to them.

25.10.2004

THE UNITED STATES DEPARTMENT OF THE INTERIOR  
BUREAU OF LAND MANAGEMENT  
WASHINGTON, D. C. 20246

It is the will of God.

he understandeth / that the good man  
ought not to follow his freewill  
here. For the will of the people  
is not / there should be no hell / nor  
the fire of hell should have no being  
nought, but upon the person which dis-  
turbeth his proper will to be his master.

By proper will, fighteth against  
God, and is origynous. It is that thing  
that dyspoyleth Paradise and re-  
uesteth hell. It maketh vade the  
valoure of the precious blood  
of Iesu Christ, and sub-  
mytteth the world to  
the seruytude of  
the enemy.

And  
to this purpose  
saith the  
Sage.

It is the will of God  
that the good man  
ought not to follow  
his freewill  
here. For the will  
of the people  
is not / there  
should be no hell  
nor the fire of  
hell should have  
no being nought  
but upon the  
person which  
disturbeth his  
proper will to  
be his master.



*The Shipstorie.*



*The Ship. Terte.*

**S**ubiect to Cupide, yf thou  
be or shall

Be ware to be surprysed, with  
enemytie

So that the Rocke, vpon thy  
backe ne fall

As it did on Achis & Galathee

*The Ship. Glose.*

**G**alathee was a Nymphe or a god  
des whiche loued a yonge man  
med Achis

*The .xij. Glose.*

med Achis. A Gyant of horryble and  
fowle Nature, was amorous also on  
Galathee, and somoch he aspyed them  
that he apperceyued them both twayne  
at a creuelle of a Roke, thā was he sur-  
prised with the sodayne rage of Ialou-  
sie, and in such wyse he broke the Roke  
that Achis was therewith oppressed and  
deed, but Galathee which was a Nym-  
phe, put her selfe into the see, and so she  
escaped. So is it to be vnderstand that  
the good knyght beware hymself to be  
surprised in such a case by such as haue  
the power so to do.

*The .xij. Allegorie.*

**T**hat he kepe him wel fro the Giant  
that is subiect to Cupyde, is to be  
vnderstande that the good sprite ought  
to kepe hym that he haue no Imagyna-  
cion to the world ne to the thynges con-  
teyned therein, but that he haue alwaies  
remēbraunce that mondayne Jewelles  
ben lytle while enduryng, & c. Hieronie  
sayth vpon Hieremie, that there is no-  
thyng

**The. ix. Allegorie.**

thyng which ought to be reputed longe  
in consyderacion of thynges þe take no  
ende, noꝝ all our tyme in consyderacion  
of the Trinite of paradise. To this put  
pose sayth the Sage.

*Transierunt omnia velut umbra et tanq̃  
nuntius pertransiens. Sapientie. ca. v.*

**The. x. Hystorie.**



**The. xi. Teple.**

**I**f I ye from the face, of the  
goddesse Dyscorde  
Cuyll ben her snares, and also  
her condycion

**She**



The. sp. Teynte.

She troubled the weddynges,  
at Peleus borde  
Wherby assembled moche peo-  
ple in conclusion.

The. sp. Glofe.

**D**yscorde is a Goddes of euyl af-  
fayze, & a fable sayth that whan  
Peleus espoused the goddes Thetis of  
whom after was brought forth Achyl-  
les. Jupiter and al the Goddes, and god-  
deses were at the weddyng. But the  
goddes Dyscorde was not byden oꝛ in-  
uented to the feste. And therfore as en-  
uous she came wout sendyng for, but  
she came not for nought, for wel coude  
she the seruice of her maister oꝛ properte  
Than were set to diner at one table the  
thre goddes. Pallas / Juno / and Ve-  
nus. Than came dame Discorde which  
cast vpon the table an Apple of Golde v-  
pon which were wyrtten these wordes  
(be it gyuen to the fayrest,) than was y-  
ferste sore troubled, for echone susteyned  
that

**The .x. Glose.**

that she ought to haue it, afore Jupiter  
they went for Judgement vpon this dis-  
corde, he wold not please one, & dysplea-  
se another. Therfore he put the debate  
vpon Paris of Troye, & was than an  
herd, for his mother had dreamed (whan  
she bare hym within her wombe,) that  
he shulde be cause of the destruction of  
Troy. Therfore was he sende in to the  
forest to the herdes of whom he sup-  
posed no other but to haue ben the sone.  
And there Mercurius whiche was con-  
duictour of the ladies sayd to hy whole  
sonne he was. Than he lefte to kepe the  
flockes and went to Troye to his great  
Parentes, as wytnesseth the fable whe-  
re the trewe Hystorie is cloked vnder co-  
uerture. And bycause that oftentimes  
many great myschrefes doth ensewen  
by dyscorde and debate. And therfore  
it is a ryghte fowle custome, for to  
be dyscordaunte.

Othea sayeth to the good knyghte,  
that he ought to fye dyscorde. And ther-  
fore

The. lxx. Gloſe.

foze ſayth the phyloſopher Pythagoras.  
Go thou not in that waye, where groweth  
haynes, or hated.

The. lxx. Allegorie.

**A**S it is ſayd that he ought to flye  
dylcorde. So ought the good ſpi-  
te for to flye all the empelchementes of  
conſcience. And the contentours and  
Ryottes ben to be eſchewed ſaith Ca-  
ſtyodore, vpon the Pſalter. Soueraynt-  
ly (ſayth he,) flye contention and Ry-  
otte. For ſtryfe agaynſt peace, is en-  
ragerye. Stryfe agaynſte his  
Soueraygne, is woodnes.

And to ſtryue againſt  
his Subiecte,  
is great  
byllay-  
nye. Therfore ſayeth  
ſaint Paule the  
Apoſtle.

Non incontentione: et emulatione.  
ad romanos,

A. iij.

Chy



The .xvi. Hyfours.



The .xvi. Teyte.

**T**hy trangressyon, put thou  
not in oblyuon  
After that thou haste vnto any  
man offended  
For he woll attende, therfore to  
yelde Guerdon

Therby

*The. lvi. Text.*

Therby Leomedon, hath his  
lyfe ended.

*The. lvi. Close.*

**L**omedon as I haue sayde afore,  
was kyng of Troy, and great byl-  
leny had he done to þe Barons of Greece,  
in chasyng them from his lande, which  
they put not in obliuion, but Leomedon  
had let it flyde wholly from his remem-  
braunce. At suche tyme as the Grekes  
ranne vpon hym and hym surprised, he  
bnpuruaied and dysapoynted, so they  
dystroyed & slewe hym. Therfore sayth  
the good lady prudence to þe good knight  
her dysciple, that yf he haue offended to  
any man, that he haue ever good wat-  
che therof. For he maye be certayne  
that he woll not fogette it, but woll re-  
uenge hym selfe therof, whan he maye  
haue tyme and place. And to this pur-  
pose sayth Hermes. Take hede of thy-  
Enemys that they take the not when  
thou arte bnpuruaied.

*R. iiii.*

That

The .xv. Allegorie.

**T**hat he oughte not to put in obly  
upon his mysdede, whan he hath  
to another offended. Maye be vnder-  
standen that whan the good spyte fe-  
leth hym selfe fallen in to synne, by de-  
faulte of respyence/ he ought to thynke  
what punycion it requyret, as it is of  
them that be dampned yf they amende  
not them self. And of this spebeth saint  
Gregory. The Iustice of G O D,  
commeth nowre all fayzely and  
nobly. But in tyme to come  
it shal recompense more  
greuously. The mercy  
shal tary for her  
attent. To this purpose  
sayth the prophet  
Ihoell.

Convertimini ad dominum deum vestrum  
quia benignus et misericors est pa-  
tiens et multa misericordie prelabilis sus-  
per malitiam. Ihoelis tercio ca.



The .xvii. Hyforye.



The .xviii. Teyte.

If it so be that thou, haue lo  
ue frequented  
Beware wel vnto whom, that  
A. v. thou

The. lxxii. Verse.

thou thy mynde shewe  
So that thy dedes and wordes  
be not repented  
Remembre Semelle which did  
drynke, as she dyd brew.

The. lxxii. Close.

**A** fable sayth that Semelle was a  
damosel whom Jupiter loued pa  
ramours. Juno whiche was therof in  
Jalousie toke the semblaunce of an olde  
woman and came to Semelle, and by  
fayre and pleasaunt wordes she began  
to reason with her, and she dyd somoch  
that Semelle knowleged and confessed  
all the conceyte betwixt her and her lo  
uer, and that she was ryght well loued  
of him, and therof moch auaunted her  
selfe. Than the goddes sayd to her (whi  
che toke hede that she shulde not take  
her with the dyscreuance) that in no  
thyng she had as yet perceyued the in  
stynesse ne folytie of her louer. But (she  
sayd) that whē she shuld requite of hym  
one

**The. xlii. Glose.**

one gyft or demaunde, & when he shuld  
haue firmlyt it promysed and therto re-  
corded, that she shuld demaunde of hym  
that he wold accoll and embrace her in  
such maner as he dyd his wyfe Juno,  
whan it pleased hym to declare hym self  
with her, & by this maner (sayd Juno)  
she myght apperceyue the loue of her pa-  
ramour. Semelle forget it not, & whan  
she had made her request to Jupiter and  
that he had it promysed, and that as a  
God, he might not cal it againe he was  
ryght dolent, & well he knewe that she  
had ben perceyued. Than toke Jupiter  
the semblaunce of fyre and accolled and  
embraced his loue Semelle whiche w  
in a moment was totally breened to as-  
hes, of which aduenture Jupiter was  
ryght pensyfe and thoughtfull. Upon  
this fable may be set many entendeme-  
tes, and especially vpon the Seuerce of  
Astronomy (as saith the maysters) but  
it may be that by some way, a damoysel  
was deceyued by the wyfe of her louer,  
wher-



*The .xvii. Gloſe.*

whereby he hym ſelfe dyd her to dye thorough ygnorance. And therfore ſayth Othea to the good knyght þ he take heed when he ſpeketh of a thyng which he wold haue to be kept ſecret, afore whom he diſcloſeth it, & to whom he ſpeketh/ for by the circumſtances may be vnderſtande the matter. Therfore ſayth Hermes. Make thou not reuelacion of thy ſecrete thoughtes, but onely vnto them whom thou haſt well proued.

*The .xviii. Allegorie.*

**T**hat he ſhulde take heed to whom he ſpeketh, we may vnderſtande þ the good ſpyte (what ſoeuer his good thoughtes be,) ought to kepe them in e uery caſe where he might fall into euery ſuſpection of another (as ſayeth ſaynt Auguſtine, in his booke of Werbes) that we ought not onely to let our hartes to haue good conſeynce, but in al moche as is in our breſted faſtines, and in the diligence of mans frailte. We ought to haue the harte, that we do not þ thing which

The. xvi. Allegorie.

which cometh of euyl supection against  
our bretheren, or euyr chyslen. To this  
purpose sayth saynt Paule.

In omnibus prebe exemplum bonorum  
operum. 2o. Tim. 3. 10.

The. xviij. Hystorie.



The. xix. Expte.

The deduyctes of Diane not  
ouer moche ensue (fy

For she ne hath cōcept, ne fanta  
To such as cheualry, do pursue.  
But euer to muse i her chasery.

Diane

The. lxxii. Glasse.

**D**iane is called Goddess of hood:  
dies & of chasery. So woll Othea  
say to the good knyght pursuynge the  
high name of armes ought not over mo  
che to muse or take his pastaunce is the  
deduyces of chase or huntynge, for it is  
a thyng that appertayneth to occiosy-  
te or Idlenes. And Aristotle sayth, that  
Idleness dryngeth to perfyrenesse, all  
Inconueniencie.

The. lxxiii. Allegorie.

**T**hat he oughte not over moche to  
ensue the deduyces of Diane whi  
che is sayde for occiosite, may specpally  
be noted to the good spyte. And that it  
is to be eschewed sayth saynt Gregory.  
Do alwayes some operacion in good-  
nes, to the extent that the enemye may  
fynde the occupied in some good exerci-  
sion. To this purpose is it sayde of the  
wyse woman.

Consideranti semitas domus tue et panem doli:  
sapon comedit. Proverbiorum. xxxi. capitulo.

Avance



The .xviii. Hystorie.



The .xviii. Hystorie.

**A** Maunce not thy selfe, for do  
image therof may come  
To Pragues, whiche dyd her  
selfe auauunte  
Agaynst Pallas, the Goddesse  
of wysdomme  
Wherfore the Goddesse, dyd  
her enchaunte.

The .xviii. Hystorie.

**Y** Pragues as sayth a fable was a  
dame

The xlviii. Glose.

Damofell moche fubtyll in the arte of  
weyving and fpynnynge and tapyftery  
worke, but ſhe was ouer moche furrup-  
pous and proude of her ſcience, and  
of her dede ſhe auanted herſelf againſt  
Dallus, wherefore ſhe ranne in to the in-  
dygnacion of the Goddes, whiche for  
her auantynge tranſmued her in to an  
Attercoppe, and then ſayd that for her  
auantynge ſomoch ſhe ſhulde for euer  
ſpynn/weyue/and thoyſt / worke of no  
alue. And ſo came fyrſte the Attercop-  
pes, whiche ſpynnne and weyue vnto  
this daye. So maye it be that ſome  
Handemanne auanted hym ſelfe a-  
gaynſt her mayſtres, whereby euyl vnto  
to her came by ſome maner.

And therefore ſayeth ſhe to the good  
knyght, that he ought not to auante  
ne boote hym ſelfe. And an vnſyttynge  
and ſobole cuſtome it is a knyghte to be  
a baunter, and moche it may abate the  
loſſe of his bo:untie and ſemblably ſpea-  
keth Plato. When thou doest, a then  
ge

The. xliiii. Gloſe.

ge better at one tyme than another. eſ-  
cheue to auaunte the therof. for ther-  
by thy valour ſhalbe moche leſſe.

The. xliiii. Allegorie.

**T**hat he ought not for to be a pom-  
pous, nor auaunter of hym ſelfe.

We maye ſaye, that the good Spryte  
oughte to kepe hym from vauntaunce.

And there agaynſt ſpeaketh (S. Augu-  
ſtine, in the. xii. Booke of the Cytie of

GOD.) That auauntaunce is

no byce of mannes laborynge

But it is a perſyte byce

of the ſoule, whiche

loueth humayne

praiſyng

and diſ-

pyſeth the very wytnes of

his proper conſcience.

To this purpoſe

ſayeth the

Sage.

Quid proſint nobis ſuperbia aut diſtinctiones  
ſtantia quid contulit nobis. Sapient. v. ca.

O. i.

If to





The. 10th. Verse.

Of Adonius, (at leaste,) better  
knowne  
from whom the Wyde Booz  
the life he dyd arise.

The. 10th. Verse.

**A**donius was a yonge man of mo-  
che amorous countenaunce and  
of great beaultie, whom Venus loved  
peramours, but for somethe as he des-  
pyed hym muche in chastyte and hunte-  
ryng. Venus which doubted that cupy-  
dite might to hym cometherof by some mys-  
adventure, many tymes played hym to  
keepe hym well from chastyte of great  
beaultie, by a game of chastyte. And  
thus to the end he came, so in concluding  
on he was a game with a cupyde gamester.  
Wherfore sayth the booke to the good  
knight, that if he will at game of chaste-  
tyte and hunte, that he kepe hym from the  
hunte, wherby cupyde might to hym  
come. And to this purpose sayth the booke  
as the

The. lxx. Gloſe.

As the Prophet. That a kyng ſhuld not ſuffre his ſonne to exercyſe ouer moche chaſery ne ocioſyte. But he ſhulde cauſe hym to be inſtruct in good maners, and to ſlye vanyties.

The. lxx. Allegorie.

**W**here he ought to haue remembraunce of Adonius, it may be vnderſtan-  
de that yf the good ſpyte haue erred or tranſgreſſed in any maner, he ought to haue remembraunce of the peryll of perſeuerance therein, for howe the enemye hath great puyſſaunce vpon ſynners, ſaith S. Peter in his. ii. Epistle, that ſynners ben ſeruauntes of corruption, and the enemye hath puyſſaunce vpon the, for he that is ſurmownted and vanquyſhed by another in battaile, is become his ſeruaunte or bondeman.

And ſygne of this, it is

ſayd in the Apo-  
calipſe.

*Datus est beſtie potestas in omnem  
terram et populum. Apoc. xiii. ca.*



The. spbl. by Roik.



The. spbl. Teyte.

**I**f thynne enemyes vpon the,  
Make assaulte  
Take hede, leaste thynne owne  
people, the annoye  
With them whiche thy Cytie,  
wolde brynge to defaulte  
And take a good example, of  
the fyrste Troye.

The. spbl. Glofe.

**W**han Hercules with a great foplon  
D. iij. of Gye

*The .xvi. Blosse.*

of Grekes came vpon the fyrste Troye,  
and the kynge Leomedon had harde of  
theyr comyng. Than he and all his peo-  
ple whiche he myghte haue within the  
Cytie Issued forth, and went agaynst  
them at theyr landyng, and there as-  
sembled and ioyned a ryght fyerce bat-  
tyle, and the Cytie was reuered and  
borde of people. Than Thelamon and  
suche other, as laye in an Embushe-  
mente nere the walles of the Cytie, put  
them selfe within. And so was the fyr-  
ste Troye taken. Therefore sayth he to  
the good knyght. That he take hede  
that by suche a turne or conueyaunce  
he be not deceyued of his enemyes, and  
Hermes sayeth/kepe the fro the snare  
of thyne Enemyes.

*The .xvi. Allegorie.*

**W**here he shulde kepe hym, if his e-  
nemyes assaile hym/that his Cy-  
tie be not leste borde. It is to be  
noted that the good Spyrte ought al-  
wayes

**The. lvi. Allegorie.**

wayes to holde hym selfe ceased, and  
replenished of vertue. And of this spea  
keth saynte Augustyne. That in lyke  
wyse as in tyme of warre, the men of  
armes, dyssease not them selfe of theyr  
armours, nether despoyle not by daye  
neyther by nyghte, so durynge the ty  
me of this lyfe presente, they ought  
not to be dyspoyled of the ver  
tues. For he whom the ene  
mye syndeth without  
vertues, is as he  
whom the  
aduer  
sary hath founde with  
out armours. And  
therfore sayth  
the Gos  
pell.

*Hostis armatus custodit atrium*  
*Luc. xi. capitulo.*



**D. iiii.**

**De not**



The. lxxlii. Hystorie.



The. lxxlii. Tepte.

**B**E not inoche affoted, ne set  
all thy ioye  
In Orpheus harpe, yf thou  
wolte Armes frequent  
For no pryncypall mestier, thou  
haste not to employe  
Thy mynde, to the Sowne, of  
any Instrument.

The. lxxlii. Glose.

**O**rpheus was a Poete, and a fable  
sayth

**The. xlviii. Glose.**

sayth that he coude so well playe vpon  
the harpe, that for to harken the sowne  
the renning waters returned their cour-  
se, the fowles of the ayre, the beestes sa-  
uage, & the fyerce serpentes therby for-  
got theyr crueltie, and stode still wout  
mouyng to giue aduertence to the sowne  
of his harpe. So it is to be vnderstand  
that so well he it sowned, that all peo-  
ple of eche condicion delyted them great-  
ly to here the Poete playenge. And for  
so moche as suche Instrumentes asso-  
ten oftentymes the hartes of men, Pru-  
dence sayeth to the good knyght, that  
ouer moche he ought not to delite him  
therin. In so moche as it is not syt-  
tyng to them that pursue cheualrie,  
ouer moche to muse in Instrumentes,  
nor other in ociosyte. To this purpose  
sayth an Aucthoritic: The sowne of  
an Instrument is the snare of a Ser-  
pent: And Plato sayth. He that hath  
set wholy his pleasaunce in carnal dely-  
tes, is more bonde than an esclau.

**D. b.**

**The**

The. lxxvii. Allegorie

**T**he Harpe of Orpheus, wherof he  
ought not to be assoted. We may  
take it that the good Espyrite cheuaul  
rous oughte not to be assoted, neyther  
to muse in any worldye companye be  
they his Parentes or other. Saynte  
Augustyne sayeth in his Booke of the  
Syngularyte of Clerkes. That the so  
litary is leest pycked with the tempta  
cion of the fleshe whiche haunterh not  
the frequentacion of volupties. And  
lest ben they greued with auarys  
ce, whiche neuer se the ryches  
of the worlde. Therfoze  
sayth Dauid.

*Vigilans et factus sum sicut passer  
solitarius in tecto,*



Upon



The. lxxlii. Hystorie.



The. lxxlii. Teyte.

**A** Don lewde Dremes, or of  
folysse illusyon  
Edyfie no empyse or affayre  
Be it ryghte or be it wronge, it  
is but abusyon  
And of thy brother Paris, ma-  
ke thyne examplayre.

The. lxxlii. Epilogue.

**F** Or somoch as Paris had dreamed  
that he shulde go into Grece, for  
the accomplisshement therof, was pre-  
pared

*The. xlviii. Slosse.*

payed a great army & sende fro Troye  
into Grece where Paris rauyshed He-  
layne. Wherefore for the amēdement of  
the same misdede came after byō Troye  
all the power of Grece, which was than  
so great a countre, that it extended by-  
to the countre which we call Poile and  
Calabze, or Italy. And than was it cal-  
led litle Grece, & of that countre was A-  
chilles & his myrrondōnes. This great  
quantite of people confounded & destroy-  
ed Troye & al the countre adiacent. Ther-  
fore sayth Othea to the good knyght, byō  
an auision he ought not to enterpri-  
se any great feate or affayre, for thereby  
great euyll and myscheyfe may come to  
great furtheraunce, and that a great en-  
terprise shuld not be done wout great de-  
liberacion of counsayl sayth Plato: Do  
not that thyng whiche thy sens or wyt  
hath not aforeproued.

*The. xlviii. Allegorie.*

**T**hat a great enterpryse ought not  
to be put to perfectiō, for auisiō is  
that

### The. xlviii. Allegorie.

that the good entent cheualrous ought  
in no wyse to presume of hym selfe, ne of  
hym selfe to enhaunse in arrogancie for  
any grace that God hath to hym given  
and I. Gregoꝝ sayth in his Morales,  
that there ben. iiii. spies in whom al the  
production of arrogancie is shewed, the  
first is whan the goodnes that they ha  
ue, they repute it onely of them selfe, the  
second is whan the goodnes that they  
haue, yf they thynke that they haue it  
of god, they thynke that they haue wel de  
serued it, & that they receyue it for their  
merites or good dedes, the thyrde whan  
they baunte them self to haue that they  
haue whiche they haue not. The fourth is  
whan they dyspraise other, by despyc  
that people may know what good  
nesse is in them. Agaynst  
this vyce speaketh  
the sage in his  
prouerbes.

Arrogantiam et Superbiam et os blasphe  
micos. Proverbia. in octavo capitulo.



The xlv. Epistle.



The lxxv. Epistle.

**I**f thou haue great delyte in  
hawkes or houndes saye  
Let Anthoon, beyng so gentyl  
of condycion  
That became an harte, vnto  
thy mynde repayre  
And euer beware of doynage  
in conclusyon.

The xlii. Epistle.

**A**nthon was a yonge man moche  
curtoise and of gentyl condicions  
and greatly he loued houndes and haw  
kes, and a fable sayth that vpon a day  
he cha

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**The .lx. Bloke.**

he chased al alone in a thicke forest wher  
re he had lost al his people, than Diane  
the goddes of wooddes had chased in the  
forest to the houre of mydday, she was  
so sore chaufed and hote, for the ardour  
and hete of the Sonne, that a great ta  
lent toke her to bath her in a fountayne  
fayre and clere which she there auyled,  
and as she was all naked, enuyrned  
with Nymphes and Goddesse whiche  
serued her. Antheon which toke no hede  
therof, came sodainly & vhaused where  
she was, and behelde the goddes al mo  
ther naked, whose face (bycause of her  
great chastite of shamefastnes) became  
all red, & great was she dolente, & than  
sayde she thus, for somoch as I knowe  
that yonge men haunt them and make  
theyr cōmunicacion of Ladyes and da  
moselles, to the ende that thou shalte  
not haunt the to haue sene me naked, I  
shall take fro the, the pupillaunce of In  
kynde, and theirowth she accursed hym.  
Than Antheon became a wylde Mart, and

**The Ship. Close.**

and nothing remayned to hym of man  
nes shape, but onely his vnderstādyng:  
wherfore he full of dolour and of soday  
ne drede went flyeng by the wodde and  
so moche was he chased of his proper  
houndes & his owne people which went  
by the forest serchying for hym, but now  
haue they founde him, but they can take  
of hym no knowledge, so was Antheon  
attaynt which afore his people wept, &  
there distylled fro his eyen many great  
teares, and voluntarily he wolde haue  
cryed them mercy yf he might haue spo  
ken, and euer sythen haue the Hartes  
wept at their deth. There was Antheon  
slayne and martred with great dolour,  
by his owne meany which in shorte spa  
ce had him wholly deuoured. Upon this  
fable may be made many dyuers expo  
sitions, but to our purpose, it myght be  
a yonge man which abandoned hym to  
tally to ociosite and Idlenes & dyspen  
ded al his hawour and his cheuisaunce  
for the delyte of the body, & in deductes  
of chase,



*The. lxxix. Gloſe.*

of chafe, and therto he kept Idle people and meany, by this may it be ſayd that he was hated of Diane, whiche ſygnifyeth chaſtite, & deuoured by his owne people. Therfore woll Prudence ſay to the good knyght, that he beware to be ſurprysed in lyke caſe. And thus ſayth one Sage. Ocioſyte engendreth ygnorance and erreure.

*The. lxxx. Allegorie.*

**B**y Antheon which was transmued to an Harte. we may vnderſtande the very penytent whiche was wont to be a ſynner, now hath he mated & banquyſhed his propre fleſhe and made it ſubiect and ſeruaunte to the ſoule, and hath taken the eſtate of penaunce. S. Auguſtine ſaith vpon the Pſalter, that penitence is a burthen well eaſy and a lyght charge, and it ought not to be called the burthen or charge of a man, but the wynges of byrdes flyeng. For ſo as the byrdes bere the charge of their wynges in earth, and their wynges bere the

P. i. into

The. lxx. Allegorie.  
 into the ayre. So yf we bere vpon the  
 earth the charge of penitence, it shall be  
 rehs right vp into heauen. To this pur  
 pose sayth the Gospel.

*Penitentiam agite appropinquabit enim  
 regnum celorum. Marci tercio capitulo.*

The. lxx. Hystorie.



The. lxx. Teyte.

**G**o not to the gates of yron  
 leadyng to payne

Of

*The. lxx. Texte.*

Of Hell/for to go seke, Crudice  
cen the gaye

Oipheus With his harpe, very  
lytell dyd gayne

As I in Bookes haue red, and  
also harde men saye.

*The. lxx. Glose.*

**O**ipheus the Poete, which so well  
harped. A fable sayth that he ma-  
ried the fayre Crudice. But the daye of  
theyr maryage, he went walkyng in a  
medowe bare fote for the heate of the  
wether. Than an herde coucyred that  
fayre, and her to haue enforced, he put  
hymselfe to renue, and she which fled a-  
fore hym for fere, was stonge vpon the  
hele w a serpent which was hyd vnder  
the grasse, wherof the mayde was deed  
w in a lytell terme. Greatly dolent was  
Oipheus of this ewyll aduenture, than  
toke he his harpe and went hym to the  
gates of yzon, in the bale tenebrius a-  
fore



**The .lxx. Gloſe.**

afoze the infernall palays, and there began to herpe a ryght pytuous lay, and to ſynge ſo ſweetely that all the turmentes of hell were appeſed therby, and all the offytes infernall were ceaſed for to gyue aduertence to the ſounde of his harpe, and eſpecially Proſerpine goddeſ of hell, was moued w great pytie. Then Pluto, Lucyfer, Cerberus, and Acaron, whiche ſawe that for the herper all the offices of infernall paynes were ceaſed and ſtyll, yelded vnto hym his wyfe, by ſuch condicion ſo that he ſhuld go afoze and ſhe after, wout turnyng hym bakwarde or els he ſhulde leſe her without euer to recouer her. But as ſoone as they were Iſſued forth of that obſcure lake, he which greatly loued her myght not reſtrayne to retorne his face to regard his loue, and forthwith Erudyce departed and fled agayne from hym into hell, and neuer myght he haue her agayne. This fable may be vnderſtande indyuers maners, and it maye be that  
one

*The. lxx. Gloſe.*

One had his loue taken from hym & after rendred to hym agayne, and ſythen he loſt her againe: or it may be a Caſtel, or another thyng. But to our purpoſe it may be ſayd, that wel he ſeketh Erudice in hell which ſeketh a thyng impoſſyble to be had, ne to recouer ſuche a thyng a man ought not to take melancoly. The ſame ſayth Solin. Great folye it is to ſeke that thyng, whiche is impoſſyble for to be had.

*The. lxx. Allegorie.*

**T**hat he ought not to go to ſeke Erudice in hell. we may vnderſtande that the good ſpyte ought not to pray or require of God, a thing myraculous which is ſayd to tempt God. And ſ. Auguſtyn ſaith bpō the Goſpell of ſ. Ihoſi that the request which the creature maketh to God, is not exalted nor harde, whan he requireth a thing that he may not do him ſelfe, or þ he ought not to do or a thyng wherein he ſhuld myſuſe him ſelfe, yf it were to hym graunted. Or a  
D. iij. thyng

The. lxx. Allegorie.

thyng which might hurt his soule yf le  
were hard & exalted. And therefore it co  
meth of the mercy of god yf he gyue not  
to the creature þ things wherin he kno  
weth he shulde misuse. To this purpos  
saith S. James the apostle i his Epistle.

*Peccatis et non accipitis eo qd male  
petatis. Jacobi. iiii. capitulo.*

The. lxxi. Hyfhoise.



The. lxxii. Teypte.

**I** know a perfyte knyght  
yf thou wolte assaye

Arthur



The. lxxi. Tepte.

Whan he within a Cloyster/  
is enclosed

The proese whiche dyd, Achyls  
les by waye

Shall teache the, the maner/ yf  
that thou be dysposed.

The. lxxi. Glofe.

**A** Chylles, (so sayth a fable,) was  
sonne to the Goddes Thetis, and  
bycause she knewe as a goddes that yf  
her sonne haunted armes he shulde be  
slayne in batayle, she that loued hym of  
great and perfyte loue, clothed hym in  
the vesture of a mayde, and dyd hym to  
be bayled as a sonne in the Abbay of  
the Goddes vesta, longe was Achylles  
there kepte secrete, that he was nere at  
his full growynge. And the fable sayth  
that he there engendred Pyrrus which  
afterwarde was moche cheualrous by  
the doughter of kyng ystrus. Than be  
gan the great warres of Troy, and the

The xpi. Glose.

Gythes knewe by theyr sojcery and answers of theyr Godes, that it was necessary for them to haue Achylles, all a bout was he sought, but tydynges of hym myght not be hard. Ulyres which was replenysshed of great subtelte and malyce, sought in euery place, so came he to the Temple, but whan he myght not haue any perceiuaunce of the verite he aduised hym of a great cautele: than Ulyres toke small Rynges, wymbles, riche girdles, fayre bokes, & precious Jewelles, for Ladyes, & therwith he toke Armourys fayre & quaynt for knyghtes, so cast he all in mydward of the place in presence of the Ladyes, & sayd, y echone shuld take that thing that was most to her pleasaunce, and than (as eche thinge dyd woeth to his nature) the Ladyes ranne to the fayre & pleasaunt Jewelles and Achylles toke the armourys, & than ranne Ulyres him to embrace, and sayd that he was the same whom he sought and for so moche that knyghtes ought to be

The. xpi. Gloſe.

to be more enclyded to armes than to other quantyſes, prety Japes and Jewelles which appertayne to ladyes, the aucthoryte ſayth, that by this meane may a man knowe the very knyght. To this purpoſe ſaith Legmon, the knyght is not knowne, but by armours, & Hermes ſaith: proue the men afore thou haue in them ouer great aſſyaunce.

The. xpi. Allegorie.

**W**here the aucthoryte ſayth that yf he woll knowe a perſyte knyght he muſt aſſay as dyd Ulyſſes. We may ſay it that the knyght of Jeſu chryſt ought to be knowne by armours of good operations and that ſuche a knyght hath the ſalayre and wage due to the good, ſayth S. Hierome, that the Juſtice of God, as it leueth none euill dede unpunyſhed, alſo it leueth no good dede unrewarded. So vnto the good men ought no labour to ſeme hard ne no tyme longe whan they attende and awayte for the glozre perdurably, for they? huyre

D. v. and



The. lxxi. Allegorie.  
and salarye. Therfore sayeth the holpe  
Scripture. ¶ . . .

Confortamini et non dissipantur ma-  
nus/ vstre erit enim merces opem vestro.  
sed parat pomenon. r. d. ca.

The. lxxii. Hystorie.



The. lxxiii. Tepte.

**S** Tryue not with Athalens  
ta, her to ouer go  
For she hath more talent, than  
thou to renne faste

(For

The. lxxii. Expte.

olpe (for why,) she hath good mes-  
sier, so for to do  
And vnto suche a course, thou  
no medier haste.

The. lxxii. Glose.

**A** Chalenta was a Pymphe of mo-  
che great beaulte, but hard was  
her destenye, for by her many lost theyr  
lyfe. This damosyll for her great beaul-  
te was of many coueyted, to be had in  
marriage, but suche an edycte or procla-  
macion was made that no man shoulde  
haue her except that he her banquetted  
by rennyng, and yf she him banquetted  
he shuld lese his lyfe, and by this meane  
many were put to deth, this course may  
be vnderstande in many maners. And  
it might be some thyng that moche was  
coueyted of many men, but wout great  
trauayle it myght not be had, the cour-  
se that she made, may be the defense or  
resylence of the thyng, & especially this  
fable may be noted of many that make  
great

The. lxxii. Brose.

great stryfe without necessitye. So woll  
the aucthorite say, that w a man hard  
couragious & a great stryuer, he ought  
to take no cure as to stryue ouer moch  
for thynges vnp:ofytale which be not  
touchyng his honour, or by the whiche  
he myght endamage hym selfe, for ma-  
ny great euyls haue many tymes en-  
ed by suche stryfe. And Thelybelle saith  
Thou oughtest to do that thyng which  
is most profytale to the body and most  
conuenable to the Soule, and to refuse  
the contrarye.

The. lxxiii. Allegorie.

**B**y that, that he shall not strue w<sup>th</sup>  
Athalanta. We may vnderstande  
the good spryte ought not to emper  
hym self of any thyng & the world doth,  
nor in what gouernaunce it be, & of this  
sayth S. Augustyne in an Epistle, that  
the world is more peryllous when it is  
swete vnto creatures, than when it is  
alpre & sharpe, howbeit a man than se-  
eth hym selfe more greued & ought lesse  
to



The. lxxii. Allegorie.

to emperthe hy or be abashed, and lesse  
whan he draweth men to his loue, than  
whan he gyueth occasion to be despised  
To this purpose sayth Ihoū the Euan  
gelyst in his fyrst Gospell.

Si quis diligit mundum non est caris  
tas patris in eo. primo Iohā. ii. ca.

The. lxxiii. Hystorie.



The. lxxiiii. Tepte.

A Judgement lyke Paris,  
No sentence out caste

The. lxxviii. Text.

For therby some men, endure  
great damage

By euill sentence, graunted in  
haste

Many men haue receyued, an  
euill wage.

The. lxxviii. Glose.

**A** fable sayth that thre Goddes  
of great puyssaunce þ is to know  
Pallas the Goddes of knowledg and  
science: Iuno Goddes of ryches and ha  
uour: and Venus Goddes of loue and  
folite. Came afore Paris holdynge an  
apple of golde, that was wyrtten with  
these wordes (be it gyuen to the fayrest)  
Of this apple was great dyscorde, for  
eche one of the Goddes sayde that she  
ought to haue it, so were they put vpon  
Paris for Iudgement of the dyscorde.  
Paris wold fyrst dilygently enquire of  
the force of eche of them by them selfe.  
And than sayd Pallas I am goddes of  
knyght

The. lxxviii. glose.

knighthood and of sages, & by me are departed armes into knyghtes, and science into clerkes, & yf thou wolt gyue me the apple, knowe thou that I shall make the cheualrous and knyghtly above all other, and all other to excell in all sciences. After sayd Iuno goddess of ryches, and seynoury, by me are departed and gyuen the great treasours to þe world, and yf thou wolt gyue me the apple I shall make the ryche & puyssaunt, more then any other. Chydoly spake Venus by moch amorous wordes & said I am she þe vpholde the scole of amours loue, and Folite, which haue the puyssaunce to make the sole sage, & the sage folow the, the ryche I may make pauitours and beggers, and make ryche the that ben cryled and in pouerte, and (shortely to conclude) there is no puyssaunce that ought to be compared into myne, and yf thou wolt gyue me the apple, the loue of fayre Helayne of Grece shall be (by my meane) to the giuen which may be into the



*The. lxxlii. Gloſe*

the moche more of valour than al other  
ryches. And than Paris gaue his ſen-  
tence & renounced knyghthod wyſdom  
and ryches, for Venus to whom he ga-  
ue the apple, for which encheaſon Troy  
was after deſtroyed. So is it to be vn-  
derſtād, for ſomoch as Paris was not  
cheualrous, and that he toke no cure of  
great ſcience, but on loue ſet all his en-  
tent, therfore to Venus he gaue the gol-  
den apple. And therfore ſayth prudence  
to her owne knight Hector, & to al good  
knyghtes ſeemably they ought not  
to do. And Pitagoras ſayth. The Jud-  
ge whiche gyueth Judgement vniuſly  
deſerued all euyl.

*The. lxxlii. Allegorie.*

**P**aris that Judged follyſhly, is that  
the cheualrous knyght of Jeſu chri-  
ſte ought to kepe him fro gyuyng Jud-  
gement vpon another. Of this ſpeketh  
ſ. Auguſtyn agaynſt the, that. ii. thyng-  
es there be which we ought eſpecial-  
lye to eſchewe, Judgement of another  
pꝛyncy

The. xpiii. Allegorie.

pryncypally, for we knowe not of what courage ben the dedes that they haue done, which to cōdempne this great presumption, so we ought to take and constrewe them to the better partiz. Secundarely for we know not, ne be not certeyne what they shall be, whiche nowe ben good or euill. To this purpose sayeth our Lorde in the Gospell:

Nolite iudicare et non iudicabimini in quo enim iudicio iudicaueritis / iudicabimini. Septima. capitulo.

The. xpiiii. Hystorie.



The. xpiiii. Lepte.

If great Fortune lyfeth, to  
take the to her grace

Q. i.

Ans.

The. lxxviii. Teyte.

Unto her promyses, haue thou  
none affyaunce

For in a momente, she chaun-  
geth her face

And such as syt hyghest, fall lo  
west somtyme by chaunce.

The. lxxviii. Glose.

**F**ortune after y manner of y spekin-  
ge of Poetes may well be called y  
great Goddes, for by her we se the cour-  
se of al worldy thynges to be gouerned  
and bycause she promyseth to many y-  
noughe of prosperyte, and gyueth it in  
dede to some creatures, and sythen ta-  
keth it fro them agayne in a momente  
of an houre, at her pleasure. Therfore  
saith the aucthorite to the good knight  
that he oughre not to affye hym in her  
promyses, ne to dyscomforte hym i her  
aduersytyes or contraryties, Socra-  
tes sayth. The circuytes or wheles, of  
fortune be as engynes to take fishes.

By



The. xlviii. Allegorie.

**B**y this that is sayd that he ought not to affie him in fortune, we may vnderstande that the good sprite ought to flye, and dyspyse the delyses of the worlde. Of this spekethe Boece in his thyrde booke of consolacion. That the felycylie of Epicures, or of them that haue the conueyaunce of all mondayne dylectacion, ought to be called infelycylie. For this is the playne and perfayte felycylie that man may make to hym

self, to be sufficient / puytaunt /

reuerende / solempne / and

ioyous / whiche condici-

ons gyue not the se

things wher

in the mon

dayne or

worldly people set all theyr

felycylties. And therfore

sayeth GOD, by the

Prophet Esay.

Popule meus qui te beatam dis-  
cant ipse te desolant.

Q. ij.

Mar:

The. xlv. hystorie.



The. lxxv. Repte.

**W**arre yf thou wolte moue/  
empryse or auaunce  
Make not of Paris, thy prynci-  
pall Capytayne  
(For why,) he knoweth better  
the conueyaunce  
helayne to embrace, betwyrte  
his armes twayne.

The. lxxv. Glofe.

**P**aris was not moch apte in his con-  
ditions

*The. lxxv. Gloſe.*

ditions to armes, but all wholly to the  
Trojens and conceytes of Venus, and  
therfore sayth the auctorite to þ good  
knyght þ he shulde not make capitayne  
of his hoste or of his batayles a knight  
not condicioned to armes. And therfore  
sayth Aristotle to Alexandre, thou ough  
test to establiſhe & make Conneſtable of  
thy cheualry, him whom thou feleſt and  
perceyueſt ſage, and experte in armes.

*The. lxxv. Allegorie.*

**T**hat he ought not to make Paris  
heed of his warres, is that þ good  
ſprite goyng to the onely cheualry of he  
uen, ought wholly to be ſubſtracte & as  
deed to the world, and to haue moſt ele  
uate the lyfe contemplatiue, and ſ. Gre  
gory ſayth vpon Ezechiel that the lyfe  
contēplatiue by good right is preferred  
and ſet aboue the actiue lyfe, as ſhe that  
is more dygne & more great, for the ac  
tyue lyfe trauaileth her ſelf in þ labour  
of this lyfe preſent, but the contempla  
tyue lyfe begynneth now to caſt the ſa



The. lxxv. Allegorie.  
 your of the repole & rest that is to come.  
 Therfore of Mary magdaleyn (by who  
 contēplacion is figured) saith þe gospell.

Optimam partem elegit sibi maria que non  
 auferetur ab ea in eternum. Luc. x. ca.

The. lxxvi. Hystorie.



The. lxxvii. Tepte.

**T**o watche or espye, set not  
 thy besy cure

But

The. lxxvi. Tente.

But euermore holde forth, thy  
ryghte voyage  
The wyfe of Loth, shall gyue  
the suche nurture  
And of Cephalus, whiche cha-  
sed beestes Sauage.

The. lxxvi. Close.

**C**ephalus was an auncient knyght  
And a fable sayth that all his lyfe  
he toke great dilectacion in the deduyt-  
tes of huntynge and venory, and meruey-  
lously well he had the experience & feate  
of castynge a Javelot that he had which  
had such a propertie that neuer was it  
cast in vayne, & it flew al that it might  
attayne and bicause he was accustomed  
to ryse early vpon the morow to go to  
the forest to watche the beestes sauge,  
his wyfe was in great Ialousy that he  
had ben amorous vpon another than  
her, and for to know the verite she went  
vpon a morow after him to watche and

Q. iiii.

auyle

**The. lxxvi. Gloſe.**

auyſe his dede. Cephalus beyng in the  
wood, hard the leues of a buſſhe moue &  
make noyſe wherin his wyfe was hyd,  
and he ſuppoſyng that it had ben a wyl  
de beeste, caſt, (therwith,) his Javelot,  
whiche attayned his wyfe and ſo was  
ſhe ſlayne. moche dolent was Cephalus  
of this myſadventure. But remedye  
myght none be ſet. The wyfe of Loth  
(as wytnelleth holy ſcripture) returned  
her face abacke, againſt the cōmaunde-  
ment of the Angell, whan ſhe hard the  
fyue Cyties foundre behynde her, & ther  
fore incontynent was ſhe turned into a  
ſalte ſtone. And as all thynges ben fy-  
gured, here myght be ynoughe of enten-  
dementes, but (for to take truth for an  
example) no good man ought to belyte  
hym in watchyng an other in a thyng  
which ought not to pertayne to hym, &  
how no man wold be watched ſaith Her-  
mes, do thou to thy companion no more  
than thou woldeſt that he ſhulde do to  
the. ne be not in wyl to lay ſnares for to  
take



The. lxxvi. Close.

take men, ne to purchase theyr damage  
nor dishonour by deccite nor cautele, for  
in conlufyon it may turne on thy selfe.

The. lxxvi. Allegorie.

**T**hat he oughte not to take cure of  
watching any man, may be vnder  
stand that the good sprite ought not to  
take payne to know the dede of another  
ne to enquire nouelles or tydynges of a  
nother. And s. Iohn Chrysostome saith  
vpō the Gospell of s. Mathe, how (saith  
he) in the dedes of another seest thou so  
many of lytell defaultes, and in thy pro  
per dedes suffrest to ouerpasse so many  
of great defaultes. If thou loue thyself  
better than thy neyghboure, for what  
entent dost thou empesche the of his dedes  
& takest no regarde nor cure to thyne  
owne. Be diligēt fyrst to cōsydye thyne  
owne dedes, and after cōsydye the de  
des of another. To this purpose sayth  
our Lorde in the Gospell.

Quid autem vides felucem in oculo frat  
ris tui & trabem autem in oculo tuo non vi  
des. Mathei. vii. capitulo.

Q. v.

Des.

The. xvj. Epistle.



The. xvj. Epistle.

**D**Esprayse not the counsay  
le of Helenus the sage  
But by myne aduylse, gyue vns  
to hym aduertence  
For often or this tyme, hath ha  
pened great domage  
To e sage for gyuig, no credēce.  
Helenus

The. lxxvii. Close.

**H**elenus was brother to Hector, & sonne to Priam, and he was a moche sage clerke & full of science, so he discoursayled and withstode in as moche as he myght the boyage of Paris his brother into Grece to rauphe the fayre Helene. Howbeit, yet no credence was to hym gyven, wherof great damage came after to the Troiens. Therefore sayth Othea to the good knyght, that men ought to give credence to the sage and to his counsayl, and Hermes saith that he which honoureth the sage and bleseth theyr counsayle, is perpetuall.

The. lxxvii. Allegorie.

**H**elenus that discoursayled & warre, is hat the good spyte ought to eschewe the temptacions, and s. Hierome sayth, that the synner hath no excusacion which suffereth hym selfe to be surmounted by temptacion, for the enemye is there in so foeble that he maye none surmount but onely hym whiche is recreaunt and yeldeth him selfe vnto hym



The. lxxviii. Allegorie.  
 hym boylfully. And to this sayth Saynt  
 Paule the Apostle.

Fidelis deus qui non patietur vos temptari  
 supra id quod potestis : sed faciet etiam cum ex-  
 ultatione prouentum ut possitis sustinere. Pri-  
 mo ad Corinthios. x. capitulo.

The. lxxviii. Hystorie.



The. lxxviii. Teyte.

**R**Eioyce the not to moch, ne  
 be dysmayde (ons  
 By nyght, for fantastyke awisy  
 Of Morpleus whiche massagi  
 er is sayde

Of

The. lxxviii. Terte.

Of **G D D**, and sheweth the  
deper Illusions.

The. lxxviii. Glose.

**M**orpheus (so sayth a fable) is sone  
and messagier to god sleeping, & he  
is god of **Sweyns** and caused auis-  
ons, & bicause that dreiming is a thing  
moch troublous and obscure and some  
tymes signifieth nothyng, & somtyme  
signifyeth al the contrary to that thing  
that a man meteth of, ne there is none  
so sage that can properly speke therof,  
what soeuer **Expositours** say. Othea  
sayth to the good knight that he not to  
reioyce nor yet to trouble elmay hys selfe  
for any suche auisyon wherof no man  
may declare a certaine signification ne  
to what ende they shuld turne & specyally  
howe one ought not to trouble ne re-  
ioyce hym self of the **Jestes** of fortune,  
which ben transitory sayth **Socrates**.  
Thou that arte a man oughtest not to  
reioyce nor trouble thy self for any case.  
where

The. lxxviii. Affegorie.

**W**here it sayth that a mā ought not  
ouer moch to reioyce ne trouble hy  
seife for auisions, we shall say that the  
spirituall knyght ought not ouer moche  
to reioyce hym ne trouble for any case,  
that maye to hym come. And that he  
ought to bere the tribulacion patiently  
sayth S. Augustine bpō the Psalter, say  
re sonne (sayth he) yf thou wepe for the  
cuyll that thou felest, wepe vnder the cor  
rection of thy father, yf thou complaine  
the of trybulacions whiche come vpon  
the take hede that thou do it not by in  
dygnacion and pryde, for the aduersyte  
whiche God sendeth vnto the, is to the a  
medicine and not payne, it is to the cha  
stysment and not dampnacion, redoubt  
thou not in any wyse the rode or yerde  
of thy father yf thou be in wyll that he  
shall not extremely abiect the from his  
herytage, and thynke thou it no payne  
that thou haste in sufferynge his scour  
ge, but consydre, what place thou haste  
in his Testamente.



The. lxxviii. Allegorie.

To this purpose sayth the Sage.

Et quod tibi applicatum fuerit accipe et  
in dolorum sustine et in humilitate patientis-  
am habe. Ecclesiastes ii. ca.

The. lxxix. Hystorie.



The. lxxx. Texte.

**T**O go by See, whan thy cō-  
clufyon is  
Or peryllous voyage to take/  
arte despoled  
Of Alchione, beleue the admo-  
nycions I wys

By

The. lxxix. Texte.

By Whom of Cey's, the death  
maye be exposed.

The. lxxix. Glose.

**L** Cey's was a kyng a mech prudent  
and worthy man and greatly lo-  
ued of Alchione his quene, deuotiō toke  
this kyng to go by see, vpon a perillous  
passage. In tyme of tempest, he put him  
selfe vpon the see, but Alchione his wyfe  
which perfytly loued hym of great loue  
put her in great payne to destourne hy  
fro that boyage and in great wepinges  
and teares she prayed hym moch ther-  
of, but for her myght be set no remedye  
nor to go with hym he wolde not suffre  
her which she wold haue done to what  
ende someuer fortune shuld them byn-  
ge and she put her within the shyp, to de-  
parte with hym, but the kyng Cey's her  
recomforted, and by force dyd her to re-  
mayne, wherof she was moch anguysh-  
thous & dolent, for she was i ouer great  
turment & thought bycause that Colus  
God

**The. lxxij. Bloke**

God of wynde moued soe the see rayled  
the values in byght to the warme wa-  
ter. Cey3 the kyng within fewe dayes  
after perysched in the see, wherof whan  
Alchione knewe the aduenture she cast  
herselfe also into the see, and there was  
trenched. But the fable sayth that the  
Goddess had therof pytie, & transmued  
the bodies of these two louers into two  
byrdes to thende that of theyr great lo-  
ue shuld be had in perpetuall memory.  
So flye they yet vnto this present day  
vpon the see, the same byrdes ben called  
Alcionees, & theyr fethers ben all white  
and when the maryners se them come  
then they ben in certayne that they shal  
haue tempest. The right exposicio may  
be that two louers loued eche other, in  
semblable maner i marriage whom the  
Poete hath compared to the sayd byr-  
des. So woll Prudence saye that the  
good knyght ought not to put him vpo  
peryllous voyage wout the counsaill of  
his good frendes, & Malon sayth. The  
K. i. wyse



**The. lxxij. Glose.**

Doyte man enforseth hym self to put do  
mage farre from hym, & the folo taketh  
vpon hym great payne to fynde it.

**The. lxxij. Allegorie.**

**T**hat he ought to beleue Alchione  
is yf the good Sperte be by euyl  
temptacion empelshed w any erreour or  
doubte in his thought that he ought to  
put hym vpon the opynion of the chur-  
che. And s. Ambrose saith in the seconde  
boke of offces, that he is entaged and  
mad, whiche dyspyleth the counsaile of  
the Church. For Joseph ayded moche  
more profytable the kyng Pharao by  
the counsaile of his prudence than yf  
he had giuen him of money, for money  
shuld lytell haue prouided for y famine  
of the realme of Egipte, as did the coun-  
saile of Joseph that set remedy against  
the famine of Egipte by the space of cer-  
taine yeres. And therfore conclude thou  
to beleue counsaile and thou shalt not  
repent. To this purpose sayth the sage  
Salomo

The. lxxij. Allegorie.

Salomon in his prouerbes, in the per  
son of the Church.

Canon: legem meam atq; consilium et erit  
vita anime tue. Prouerb: optum. lxx. ca.

The. lxxx. Hystorie.



The. lxxx. Teyte.

**T**o the counsaile of a chyl:  
de, gyue no credence

R. ij.

And

*The. lxxx. Tepte.*

And Troylus thy brother, into  
thy mynde retayne  
Beleue the auncient, that haue  
good experyence  
And that knowe of armes, the  
charge, pleasure, and payne.

*The. lxxx. Glofe.*

**W**hen the kyng Priam had redefied  
Troy, which for the cause of the by  
lany done to the which went into Col  
chos, had ben destroyed, than of his de  
struction wold Priam take vengeaunce  
than assembled he his counsaile tohere  
were many Barons hygh and wyse to  
knowe yf it were good that Paris his  
sone shuld go into grece, to rauishe he  
layne in erchaunge of erione his systre  
that had ben taken by Thelamon aiax  
and broughte in seruage. But all the  
wyse barons accorded y he shuld not go  
bycause of the Prophecies & scriptures  
which sayd that by such rauylment  
Troy



*The. lxxx. Glose.*

Troy shuld be destroyed, than Troilus  
beyng a chyld & yongest of the sonnes  
of Priam sayd, that a man ought not  
to beleue in counsaile of warre the byllet  
tes & auncient men which by recreandise  
counsaile rest & peace, so counsailed he al  
contrary, than was the counsaile of Troy  
lus holden, wherof great euill ensued.  
Therefore sayth he to the good knyght  
that to the counsaile of a chyld & natu  
rally is of lyght & small consyderacion,  
he ought not to holde nor giue credence.  
Of this saith an auctorite, & realme is  
not inquiet of who the prince is a chyld.

*The. lxxx. Allegorie.*

**T**o the counsaile of a chyld ought  
not the good spite to accorde, and  
that is to vnderstand his counsaillour  
ought not to be ignorant but knowynge  
& well lerned & instruct, so & he maye  
be profytable to his helth, & against the  
ignoraunces saith s. Auguſtine. Igno  
raunce is a ryght euill mother, & hath  
two as euill daughters, that is fals hood

The xxvj. Allegorie

And doubtlesse, the fyrst is myschance,  
the secōde is miserable, the thirde is more  
vicious, but the.iiij. is more greuous, &  
these thwayne ben extynct and quenched  
by sapience. Of this saith the Sage.

*Sapientiam preter cunctas non tantum in hoc  
saeculo sunt ut ignorant bona: sed in sapientie luce  
conspiciuntur hominibus memoriam. Sapte. v. ca.*

The xxvj. Historie.



The xxvj. Deceit.

**O**f Calcas and his compli-  
ces haue dydayen  
Of whom the malyce, and fal-  
se nesse infynyte

*The. xij. lxxv.*

Indurable realmes, and Em-  
pyres betrayhen

In all the worlde, nys people  
more to wyte.

*The. xij. lxxv.*

**L**neas was a subtle clerke of the cy-  
tie of Troy, & when the kyng Pri-  
am knewe that the Grekes came vpon  
hym w<sup>th</sup> a great hoste, he sende Calcas in  
to the Ile of Delphos to their god Damp-  
ne, Appollo Delphicus, howe it shuld be  
of the warre, and to what conclusion it  
shuld turne, but after the answer of the  
god (whiche sayd that after nyeres the  
Grekes shuld haue the victory.) Calcas  
returned him towarde the Grekes and  
hym acquainted w<sup>th</sup> Achilles to which was  
comyng into Delphos for the same cau-  
se, and with him he returned towarde  
the Grekes, whom he helped and ayded  
with his counsaile, agaynst his proper  
Cytye, and many tymes after he destur-  
ned and letted the peace to be made be-

R. iij.

choyce



childe the dyed and the Troyne, &  
bycause he was a traytour, the Autho-  
rite saith to the good knyght that such  
subtle & euill persons he ought to hate,  
for they: treasors made by many slegh-  
tes, cauteles, & fraudes, may moche en-  
damaige realmes and empyres and all  
people. Therefore sayth Plato, the sub-  
tle enemye poore & not puyssaunt, may  
more greue, than the riche, the puyssaunt,  
and them that ben without knowlege.

3d. 11. 11. The. 11. 11. Allegorie.

**C**allas whiche he oughte to be hated,  
may be vnderstande that the good  
spyte, the knyght of Jesu christ ought  
to hate & eschew all malice and fraudes  
against his neyghbour, and in no wyse  
he ne ought thereto consent, and s. Hier-  
ome sayth: That the traytour adoul-  
ter, he maketh debondare ne frendfull  
hymselfe, neyther for samylarite of co-  
pany, ne for ptepte of eatyng and drin-  
kyng, ne for grace of seruices, ne for plen-  
tie of benefytes, or good dedes. And of

The. lxxviii. Allegorie.

This byre sayd saint Paule the Apostle.

Ecce homines clati cupidi superbi prodici  
sores proterbi cumidi. Et ad thimote. iii. ca.

The. lxxviii. Hystorie.



The. lxxviii. Texte.

**T**o graunt that thyng, be  
neuer daungerous  
Whiche thou mayest employe,  
without bytuperacion  
And make the a Myrroure, of  
Hermaphroditus  
Whiche damage receyved, for  
his denegacion.

R. v.

Here

The Apoll. Epistle.

**E**rmophroditus was a yonge mā  
of great beaulte. A Nymphe was  
greatly surpysed with the loue of hym  
in no wise he wold lone her againe, and  
ouer all the hym pursued, to haue pur-  
chased his loue, so much that upon a ty-  
me the yonge man was moch terry, for  
the chase wherin he had all the day tra-  
uailed, than arrived he at the fountaine  
of Halenaxis, where was a fayre stag-  
ne of standyng water clere & burblyng  
than he toke talent therein to bath him  
he despoiled him of his clothes, and put  
hym self into the water, whā the Nym-  
phe sawe hym all naked, she despoiled  
her of al her abillementes and attyres  
and lept after hym into the water, and  
begā to embrace the yonge mā by great  
loue, but he beyngful of felensy debouted  
and cast her fro him by great rudenes,  
for any prayer that she myght make  
she might not moeyfie his hert, than he  
great volent prayed the Nymphe unto  
the goddess that she shuld never depart  
but



**The. xiiij. C. B. C.**

but euer remayne with her louer which  
so debouted her, the Goddes graciously  
herd her deuoute Prayson, & let the two  
bodies of the twayne in one, which had  
two sexes or kyndes, that is to wyt, of  
the man and woman. This fable may  
be vnderstand in many maners, and as  
the clerkes & subtile Philosophers haue  
obscured and shadowed theyr great se-  
cretes vnder the couerture of fables, he  
re may be vnderstande a sentence apper-  
tynnyng to the science of Astronomie &  
Arismetrike as say these maysters, and  
for somoch as þe matter of loue is more  
delectable to here than other, they made  
comenly theyr fictions vpon loue so to  
be more delectable & especyally to rude  
people whiche take nothyng therof but  
the skyn or outward partes, and to the  
that ben subtile is more greable to taste  
and sucke the lycour therof. But to our  
purpose we may vnderstande that it is  
a fowle detestable and byllayne thyng  
to refuse or graunte with daunger that  
thyng

**The. xij. p. l. Blose.**

thyng which shuld turne to no vyce, ne  
by the graunting wherof shuld come no  
preiudice to þe graunter, & Hermes saith.  
make thou no sayeng to put in executi  
on, that thyng whiche þe oughtest to do.

**The. xij. p. l. Alr. g. o. l. r.**

**T**he good sprite ought not to behar  
de or dangerous to graunt a thy  
ge where he seeth that there is necessitye  
but to comforte the neddy to his power  
(as sayth saynt Giegey in his Mor  
ales) that whan we woll comforte the so  
rowfull in heuyenes we must first sorow  
with hym, for he may not properly re  
comforte the dolent or sorowfull which  
accoydeth not to his dolour. For like as  
a mā may not ioyne two pces of yron  
together, but yf both twayne be hea  
ted, chaufed, and molified with the fyre  
also we may not redress the heuyenes of  
another, ercept that our hart be moly  
fied and made soft by compassion. To  
this purpose sayth the holy scripture.

*Confortare manu dissolutas et genua debilia  
adoperare. Ecclie. xxxv. 5.*

**Thou**

The. xxxviii. By. storie.



The. xxxviii. Tepte.

**T**hou mayest esbatre, and ta  
ke thy delectacion  
At place and at tyme, in Ulyx  
es playes  
For they be subtell, and of ho  
nest recreation  
In the tyme of trelwes, and in  
the festfull dayes.

Ulyx



*The xxxiii. glose.*

**V**lyres was a Baron of Cyte, of great subtilite, and in tyme of the longe tregge afore Troy, that endured .c. yerres in all the dayes whā tregges was taken he contrived and founde playes, and passymes moche subtle & fayre, for the knyghtes to esbatte, playe and bysporte the tyme of theyr colournyng, and some men say that he founde the play of the Chesse, & other semblable games to passe the tyme, & Holin saith, euery thinge subtle & honest, is allowed to be done.

*The xxxiii. Allegorie.*

**T**he playes of Ulyres may be vnderstand that whan the sprite cheualrous shalbe wepy of prayeng adournyng, and to be in contemplacion he may wellesbatte and take his deduyctes in redyng holy scripture: for (as sayth S. Hierome in his moralles) the holy scripture is proposed and set open to the eyen of our hart, as a myrrour, to the ende þat we may se therein the face of our Lorde, there may we se the arbour and byletie that

**The. xppilli. Allegorie.**  
 that is in vs, there may we se in tohat  
 maner we profer, and howe ferre we be  
 from profpyng. To this purpose sayth  
 our Lorde in the Gospell.

*Scrutatis scripturas in quibus patetis vobis  
 tam eternam habere. Iohann. 5. 39.*

**The. xppilli. Hystorie.**



**The. xppilli. Tepte.**

**I**f with Cupydo, thou euer  
 be attaynte

And

The. lxxviii. Verse.

And gyue to hym thyne harte,  
Redfast as stone  
Beware with Byrseyde, the for  
to aquapnte  
For she hathe the harte, nowe  
here, and nowe gone.

The. lxxviiii. Blose.

**B**yrseyde, (whom mayster Chaucer  
callith Cressayde, in his Boke of  
Troilus) was a damosell of great be-  
aute, and yet was moze quapnte mu-  
table & of bagaune condycions. Troi-  
lus the yonger sonne of Pryam (which  
greatly was replenished of knyghtly  
prowesse, great beaute & gentylnes) lo-  
ued her of great and petyte loue, & she  
gaue hym her loue and promysed hym  
for euer to be contynewe, and neuer to  
faulse ne wdrabe it. Calcas father to  
the damosell, which by science knewe &  
Troy shuld be destroyed byd so moche  
that his doughter was yelued and so  
brought



*The. lxxviii. Glose.*

brought forth of the Cytie unto him in  
exchange of an hennor, and so was he  
brought to hym, great was the dolour  
of the two lovers at their departing, ne-  
verthelesse in thorte tyme Diomedes  
which was a great Baron of þe Grekes  
and a moche valiaunt knyght, acqueyn-  
ted hym wiþ Bysseyde, and did so moche  
by his purchase that he graunted him  
her loue and bitterly he put in obliuion  
her lover Troilus. For somoch as Bys-  
seyde was so lyght of courage. Othea  
saith to the good knyght, þe (yf he wol) ge-  
ue his hert) beware to acqueyne hym w<sup>th</sup>  
a lady femolable to Bysseyde, and Her-  
mes saith, kepe the out of the cōpany of  
the euyll, that þe be not as one of them.

*The. lxxviiii. Allegorie.*

**B**ysseyde of whō he ought to eschew  
the acqueyntaunce, is hayne glory  
toher w<sup>th</sup> the good knight ought i no wise  
to acqueyne him, but to fye it to his po-  
wer, for it is very light & cometh soden-  
ly: *S. Augustine* sayth w<sup>th</sup> the psalter,  
*S. l.* that

**The fowle allegorie**

that he which hath not learned to stand  
by experience to surmount & overcome  
the degrees of byes, is cometo knowle  
ge & byngloze in a spere that most spe  
cially is to be schewed of peccate men  
for it is a nōge al sphe, it is a most stron  
ge to be hangewllhed: Therefore sayth  
Saint Paul the Apostle.

*Qui gloriatur in domino gloriatur. II. cor. 10. 17.*  
**The fowle allegorie**



**The fowle allegorie**

**Achilles take thou good  
bede upon**

**After**

The. lxxxv. Verse.

After that thou shalt haue, Pa-  
troclus slayne

for (truste me well) them two  
ben both as one

And haue they? goodes cōmuni-  
ne, betwixt them twayne.

The. lxxxv. Glose.

**P**atroclus and Achilles, were fello-  
wes together and so perfite frendes  
and louers, that neuer two brethren lo-  
ued better eche other, and they & they?  
good were as one onely & proper thing,  
and bycause that Hector slew Patro-  
clus in battayle, therfore came the great  
hate of Achilles vpon Hector. But becau-  
se he moch doubted his great pyssaun-  
ce and force, he neuer ceased to watche  
hym to thentent to renne vpon hym be-  
yng dyscouered by treason. So sayeth  
Odysseus to Hector as by prophety of this  
that was to come that when he shuld  
haue slayne Patroclus it was nedeful

S.ii.

to



*The xxxv. Slose.*

to kepe hym from Achilles. And it is to be vnderstande, that what man soeuer hath slayne or mysdone to the loyall lobe of another, that his science being a lyue, wolle take vengeance therof, if he may. Therefore sayth Madarge. In what place soeuer thou be w thyne enemye, holde hy euer for suspect, although that thou be stronger than he.

*The xxxvi. Allegorie.*

**W**here it is sayd that when he shuld haue slaine Patroclus, he shuld haue euer a good eye vpon Achilles, we may vnderstand that if the good spryte suffer himself to encline to synne he ought to doubt the deth euerlastyng, and (as sayth Job) the lyfe present is but a chaualry and insygne therof, this present lyfe is called militant to the difference of the lyfe aboue, whiche is called tryumphant, for that hath the victorie of Enemies. To this purpose sayth saint Paule the Apostle.

*Exultate vos armatura dei et possitis scire aduersus insidias diaboli. Ad ephesi, vi, ca.*

**Glab**



MARIE



MARGARETHA



**G**ladly to Echo, her request  
Bes attroye  
Be thou not in wyll, her playn  
res to augmente  
If thou haue power, to let her  
harte in ioye  
Thou knowest not what For  
tune is vnto the lence.

S. iij.

Echo

The Appell. Glofe.

**E**cho (so sayth a fable) was a Symphe, & bycause that she was wont to be ouer great a Jangler & by her iangling accused Juno, & by so a day she was taken her husband by Jalousy, she gaue the indignatio of & goddess, which sayd that fro the forth she shuld neuer speke first any word to such tyme as another had spoken afor. Echo was a moutous & & sayre Narcissus but for any praiser or sygne of amite & she myght to by, he dayned not to haue by so her pyte, & for so the & the sayre Echo dyed for his love, but in dyeng she prayed to the goddess & she might be benched by so him, in whom she had founde so much of crueltie & that they wold giue by to fele the amorous punctione or pricking of love wherby he myght know the great dolour that the perfite & fyne louers haue, which of loue ben refused, & therof behoueth to take their death, ther to synished Echo her lyfe but the voyce of her remained which yet both endure, and the goddess made her euer=



*The. lxxviii. Story.*

enertasting i memorie of this adventure  
and yet they wold haue shewe to the people  
in halles, & upon wayes after the boice  
of a trumpet; but they may neuer speke first  
who may signify a pson that by great  
necessite requiereth a thyng of another:  
the boice that did remayne, is þe the pep  
ple fast sayng payn corse after bynde the  
time long ynough, how shorte so it be, &  
they may not speke but after another, þe  
if they may not helpe the self, wout the  
ayde of another. Therefore wold I then  
say to the good knyght that he ought to  
haue pitye vpon such a s sultre whiche they  
requier any thyng of him, & Iacobus  
sayeth þe he yll wyl kepe the land right  
to ayde his frend, & to care of his goods  
to leaue the sultre to be graunted  
to him, & to his enemy, & to be  
payn to self from all vices & dyssolour.

*The. lxxix. Story.*

Whiche ought not to be  
her request denyed, we maye vnder  
stande more, whiche the good spyt-

S. iij.

te

we ought to have mercy, and C. Hugolin  
sayth I his beate of the sermo of our lord  
on the mountaine, that blisse be the  
holiest boldstare. Discour in this present  
tyme them p den in my story, for they be  
in the mercy of god before them  
in their miserie, as it a full & right wise  
thing p he which wold be apped by his so  
ueraigne that is more puissant than he,  
in the wille p he help such as be lesse than  
he in thing wherein he is more puissant  
therefore sayth the sage. (1000) Is 2000

**The Scabious Society.**



De. script. Tepte.

Set

*The xxxviii. Epistle*

get thine entente  
To haue a crowne, which valui  
eth more than golde.  
Daphne to pursue, to the is co  
gruent  
Tha shalt thou it haue, yf thou  
her ryght path holde.

*The xxxviii. Epistle*

**A** fable sayth that Daphne was a  
damoysel whom Phebus loved by  
loue, & moche her pursued, but in no wyse  
she wold to hym accorde. It befel vpon  
a day that he sawe the fayre mayde go  
yng by the way, & whan she sawe hym  
come, she toke her to fye, and the god af  
ter, and whan he was so nere & she sawe  
well she myght not escape, she made her  
prayer to Diane goddess of chastite that  
she wold saue vnto her gooder mayde the  
birginite of her body, & conyent was  
the body of the Ducell transmuted in to  
a grene Laurier, & whan Phebus was

S. b.

ap<sup>3</sup>





The. Cypyll. Blose.

brlygence to merch a man to perfection.

The. Cypyll. Allegorie.

**Y**f he woll haue a Crowne of Lau-  
rier, it beheneth hym to pursue  
victory, by this we may vnderstande,  
that yf the good spyte woll haue glori-  
ous victory, hym behoueth good perse-  
uerance which shall bring hym to the  
victory of Paradyce. nother of the ioyes  
ben infinite, (as sayth saynt Gregor.)  
what is (sayth he) the tounge that suf-  
fyleth to recompte, and what is the en-  
deuente that maye comprehend howe  
great ben the ioyes of this soueraygne  
Cytie of Paradyce: to be eche daye pre-  
sent with the ordre of Angelles, to be  
dysseynge with the blyssed spytes, in  
the glory of the maker. To regard & be  
holde presently the visage of God. To se  
the lyght incircūscriptible. To be sure ne  
uer to haue drede of deth, to reioyce him-  
self in the rest of everlasting incorruptiō.  
To this sayth Dauid in the Psalter.

Gloriosa dicta sunt de te: ciuitas dei.

Of

The Ippolit. Hystorie.



The Ippolit. Depte.

**O**F Andrometha thy wyfe  
I shall make mencion  
By that vision, to be aduertised  
Refuse not ali thine entencion  
Be of none other women, that  
well ben apprysed.

The Ippolit. Glofe.

**A**ndrometha was wyfe to Hector  
and the nyght afore that he was  
slayne came an auision to the lady that  
yf vpon the day ensuyng, Hector went  
to bat



*The. lxxxviii. Glose.*

to batayle, wout fayle he shuld be slay  
e wherof Andrometha yd great sighes  
and weppng, did her power that he shul  
not go into batayle, but he wold not  
gve credence vnto her, & so was he slay  
e. Therfore saith Othra that the good  
myght ought not fully to dispraye the  
aynsions of his wyfe, & is to vnderstand  
the counsaile and auyse of his wyfe yf  
she be sage & well condicioned, & Blaro  
sayth, & shuldest not dispraye the coun  
saile of a lytel person, which is sage, for  
though it so be that & he olde haue thou  
no shame to take the auyse which a chil  
de sheweth vnto the, for some tyme the  
ignoraunt may auyse the sage.

*The. lxxxviii. Allegorie.*

**T**he auyson of Andrometha which  
shuld not be disprayed is that the  
good sprite ought not to aduicheille & set  
at nought & good purpose that the holy  
ghost hath put in his hert, but he ought  
anone to put it to effect after his power  
of this sayth s. Gregoꝝ, that the good  
sprite

The xxxviii. Allegorie.

Spyte to haue vs to do wel admonesteth  
vs, moueth vs, & ensigneth vs, he admo-  
nesteth our memory, he moueth our wyl  
he ensygneth & teacheth our entendement  
the spyte doulte and swete, suffreth no  
spot of maculaciō to remayne in the  
habitaciō of the hart, wherin he by self  
enspireth, but i continēt he breneth it w  
the fyre of his subtle circumspectiō. Ther-  
fore sayth S. Paule the Apostle.

*Spiritus nolite extinguere. Ad hebreos. xi. ca.*

The xxxix. Hystorie.



The xxxix. Lepte.

If that great warre, vpon  
the

the be furnished  
In force of 25 Baboyne, ouer  
moche the nor age  
for auto. Dennis, the force to  
well sufficed  
That he wolden man might  
bym deage.

**B**abylon the great which was ed-  
fied by Sennacherib the Syan, was  
the most strange citie that euer was ma-  
de, but that notwithstanding it was ta-  
ken by the kyng Cyrus. Therefore sayth  
he to a good knight that he ought not  
ouer moche to asseye hym in the force of  
his Citie or castell in time of warre, but  
that he be well peruaied of people as ma-  
ny as hym behoueth, for comen able de-  
fence. And Plato sayth, he that asseyeth  
hym all quelye in his force, is oftenty-  
mes hanquysshed.

●



**The Appoyntment of the World.**

**I**n the force of Babylon, no man  
ought not to assure him self overmuch  
that is that the good spiryte ought not  
to set his trust, nor to give attendaunce  
for anything that the world promisseth  
Of this sayth S. Augustyne, in the booke  
of the singularities of clerkes, that it is  
ouer lewde assaunce, a man to repute  
his lyfe sure, against the perilles of this  
worlde, and for the hope it is to suppo-  
se to be safe, amonges the morsures of  
herenges of synne, yf a tectaynte hath  
a man of victory, as longe as he is a-  
monges the darts of his Enemyes, &  
he is encompassed all aboute with hy-  
drous flames of fyre is not delpyered  
lyghtly without brennyng. Beleue in  
hym that hath the experyence, yf the  
monde laughe upon the, have in hym  
new assaunce. In G O D let all thyng  
hope. Therfore sayth David.

**Bonum est confidere in domino.**  
**& confidere in domino.**

**Pectus**

The. lxxxv. Hystorie.



The. lxxxv. Tepte.

**H**ector, me behoæth, with  
syghes despytnous  
Thy death to expresse, whiche  
doth my harte to brest  
Whiche shall to the fall, when  
of kynge Pryamus  
Thou wolte not obey the pray  
er, ne request.

C.i.

The

The. lxxxv. Glose.

**T**he day that Hector was slayne in the batayle. And Iometha his wyfe came to pray kynge Priam w<sup>th</sup> p<sup>er</sup>tyuous and great complayntes and wepynges, that he shuld not suffre Hector to go in to batayle, for without fayle he shuld be slayne yf he thither went, for it was certainly shewed vnto her by Mars the god of batayle, whiche in sleppynge had appeared vnto her. Priam treated in as moche as he myght, and hym greatly endeuored to desturne him, so that he shuld not fyght that day, but Hector stole himself p<sup>re</sup>uely from his father and went forth of the Cytie, by a way made vnder the grounde, and went in to batayle, where he was slayne. And so bycause that he had neuer dysobeyed his father, but onely that daye. She myght well saye that the dape wherein he shulde disobey his father, he shulde dye, and it is for to be vnderstande, that no man ought to disobey his good frendes, whan as they ben sage. And therfore sayde Aris-  
totele



The. lxxxv. Allegorie.

Notle to Alexandre. As longe as thou shalt beleue the counsaile of them to which the bleth sapyence, and that loueth the loyally, thou shalt reygne victoriously.

The. lxxxv. Allegorie.

**W**here the sayr to Hector that it be-  
houeth her to shewe his death, is  
that the good spryte ought to haue in  
conrynuaill memory, the houre of death  
(Of this sayeth S. Barnarde.) That  
nothyng is founde amonges the thynges  
humayne, more certayne than the  
death, nor more vncertayne than is the  
houre of death, for death hath no mer-  
cy of pouerte, he bereth none honour to  
rycheffe, he spareth neyther sapyence,  
maners, nor age. Of the death no man  
hath other certayntie, but that he can  
deth at the dore of the auncient or ol-  
de people, and to the yonge, he is in  
maner of an espye. To this pur-  
pose sayth the Sage.

*Nemo estis quoniam mors non tardat*  
*his. Ecclesiasticus. xlii. c. a.*

E. ij.

Pet

*The. xpppi. Gyf. Rorle.*



*The. xpppi. T. xpt.*

**Y**ET the to make Sage, I  
shall do my best  
Take hede that in bataile thou  
be not this conceyte  
Of Armes to dyscouer, thy bo-  
dye, ne thy brest  
Whiche vnto death, may well  
be called a bayte.

*The. xpppi. Glose.*

**H**ector in the batayle was founde  
dylle

The. lxxxvi. Gloſe.

diſcouert of his Armes, and ſo ſhame.  
Therefore ſaith Othea to þ good knight  
that of his armes in batayle he ought  
not to diſcouert him, and Hermes ſaith  
the death is lyke to the ſtroke of an a-  
rrowe, and the lyfe is lyke to the arrowe  
that is commynge.

The. lxxxvi. Allegorie.

**W**here it is ſaid that he ought to hol-  
de hym couerte of his armes. is to  
be vnderſtand that the good knyght of  
Jeſu chriſt, ought to holde his wyttes  
cloſe and not vagaunt. Of this ſaith ſ.  
Gregory in his moralles, that the per-  
ſon which diſperſeth his wyttes is ſem-  
blable to the Jangler, whiche fynde no  
worſe houſe then his owne, therefore he  
is euer more forth of his houſe. So the  
mā which holdeth not his wyttes cloſe  
is euer waueryng forth of the houſe of  
his conſcience, and is as a place open ſo  
that a mā may entre at al ſydes. Ther-  
fore ſayth our Lorde in the Goſpell

Clauſo habito oꝝa patrem tuum in abſcondi-  
to. Math. vi. ca.

T. iiij.

Of



The. lxxxviii. hystorie.



The. lxxxviii. Tepte.

**O**f Polybetes, ne coueyte, al  
so, but exche we  
The armes (for why) myschafi  
ce is in them roted  
For at the despoilynge / thy  
death shall ensewe  
By hym that doth folowe, and  
hath the dede noted.

The. lxxxviii. Glose.

**P**olybetes was a kyng moche puyf-  
saunt

*The. lxxxviii. Sloke*

saunt, whom Hector had slayne in bas-  
tyle, after many great feates that he  
had done that day, and because he was  
armed with moch ryche a pzeious ar-  
mour, Hector did coueyt them greatly  
and enclyned him vpon the necke of his  
horse, for to despoyle the Corps. Then  
Achylles whiche folowed behynde his  
backe, for to take hym at his gre dysco-  
uerte, stroke hym vnder his Armour.  
And at one stroke, cast hym dead to the  
grounde. wherof it was great doma-  
ge, for a more valyaunte knyght neuer  
gydded hym with a sworde: Of whom  
any Hystories make mencion. And that  
suche couetyse maye be damageable in  
suche a place it appereth, by the sayde  
adventure. Therfore sayth the Phylo-  
sopher. Couetyse dysordinate, byngeth  
a man to death.

*The. lxxxix. Allegorie.*

**T**hat of Polybetes he shuld not co-  
ueyte the Armes. we maye note  
that the good spyte ought not to haue

**The. xxxviii. Allegorie.**

couetise of any worldly thyng. For hoke  
it bryngeth the soule to death (sayth C.  
Innocent, in the Boke of the byletie of  
mans condicion. That couetise is a fy  
re, that is neuer faciāt nor extyncte, for  
the couetise person is neuer content ha  
uyng all that he desyreth, for whan he  
hath that whiche he fyrst desyred, he de  
syreth ever more, alwayes he establis=  
hed his conclusyon in that thyng whi=  
che he loketh to haue, and not in that  
whiche he hath. Quarye and couetise  
ben two horse leches, which neuer cease  
to say (brynge, brynge.) And the mo=  
re that the value of the money gro=  
weth, the more is augmented the  
loue therto. Couetise is the  
way, of spyrituall death:  
and many tymes of the  
death temporall.

**Therefore sayth S. Paule  
the Apostle.**

*Radix omnium malorum cupiditas est.*  
*2. Tim. 3. 6. 2. Timotheus. vi. ca.*

**Be**



The. lxxxviii. Hy storye.



The. lxxxviii. Tepte.

**B**E not surprysed, With straū  
ge loue, ne assoted  
As dyd Achylles, (regarde en-  
tentynelye)  
Whiche dyd suppose (as in fo-  
lye adoced)  
His louer to make, of his grea-  
test Enemye.

The. lxxxviii. Glose.

**A**chylles assoted him of the loue of  
Polixene the fayre mayde whiche  
was

C. b.

**The. lxxxviii. Booke.**

was syster to Hector, & as he had sene  
her in the vnyuersarie of the obsequies  
of Hector, i tyme of trefwes, whā many  
Greekes went i to Troy, he was somoch  
surprysed with her loue, that in no wyse  
he myght endure. Therfore he sende to  
quene Hecuba, that she wold cause the  
mariage to be treated, and he shuld cau  
se the warres to be ceased and the siege  
to departe, & for euer they shuld be fren  
des, longe tyme was Achylles without  
armyng hym agaynst the Troiens by  
cause of this loue, and great payne he to  
ke to cause the host to departe which he  
myght not do, therfore was not made  
the mariage. After this Achylles slewe  
Troilus whiche was so full of valoure  
that he was wel seblable to Hector his  
brother after his yonge age. Of this  
was so sorowful þ quene Hecuba, that  
she sende vnto hym to come into Troie  
for the mariage to be entreated, & there  
was he slaine. Therfore saith she to the  
good knyght, that of straunge loue he  
ought

*The. lxxxviii. Close.*

ought not to assure him, for by ferre loue  
haue many euyls hapned. And therefore  
sayth one Sage, whan thyne enemyes  
may not reuenge them, than is meeter  
to kepe well and watche thy selfe.

*The. lxxxviii. Allegorie.*

**O**f straunge loue the good Sprite  
ought not to assure him, that is to  
vnderstande, he ought to loue nothing  
except it come wholly of God, & ending  
in hym, & every straunge thing (that is  
to say the world) he ought to flye, and by  
the world is to be hated, sayth S. Augu-  
stine in expounding the Epistle of S. Iohn,  
the world passeth with all his concupis-  
cence. Then, O thou man reasonable  
whether seemeth the better, to loue the  
temporall, and to passe and slide away  
with the tyme: or to loue Iesu christ  
and to lyue perpetually with hym.

To this purpose sayth S. Iohn  
in his first Epistle.

*Nolite diligere mundum neque ea quae in mundo  
sunt. Primo, Iohannes, II. ca.*

*Enter*



The xxxviii. Historie.



The xxxviii. Terte.

**E**nterpryse thou neuer, foliſhe  
ſhe armies in feelde  
To body, and ſoule, whiche pe-  
ryll doeth purchaſe  
As (one arme bare) to fyght (or  
without any ſheelde)  
Of Ajax, take thou aduertence  
in this caſe.

The xxxviii. Gloſe.

**A**jax was a knight of Grece moch  
of guyt

The. lxxxviii. Glose.

orguyllous and proude, but he was ne-  
uertheles a good knight of his hande,  
and by pryde and fyeritie, he enterprised  
armes, and to fyght w<sup>th</sup> one arme bare,  
and discovered of his sheelde, so was he  
perfed, throughe and, throughe, and cast  
downe dead. And therefore sayth Othea  
to the good knyght to do such armes is  
of no honour, but is reputed for folly, pry-  
de, and ouer much perillous, so sayth A-  
ristotle: many erre and traungresse by ig-  
norauce and default of knowlege and  
they knowe not what is to be done, ne  
what is to be refused, and other fayle  
by pryde and arrogancie.

The. lxxxviii. Allegorie.

**T**hat he ought not to enterpryse fo-  
lische armes is that the good sprite  
ought not to affie him in his proper fra-  
gilite, as sayth s. Augustine in a sermon  
that no mā ought to presume of his spe-  
che whan he pronounceth a wondre, ne  
no mā ought to affie him in his strength  
whan he suffereth temptacion, for yf we  
speke

The. lxxxviii. A Regorde.

Spke sagely our wordes come of God, &  
ye be endurid wth fastly temptacion, the  
adversities come of god, & not of our pa  
ciance. To this purpose sayth s. Paule.

*Quasi si per christum ad deum  
non sumus facientes aliquid cogitare ex nobis/  
sed ex deo. Secundi ad corinthios. iii. ca.*

The. lxxxv. Hystorie.



The. lxxxvi. Text.

The travtoure Antenor, ex  
yle and chace

Whiche



The. lxxxv. Tepte.

Whiche agayn his Countre  
hath purchased treason

As a desloyall, scarioth Judas  
So yelde vnto hym his huyze/  
due to hym by reason.

The. lxxxv. Glose.

**A**thenor was a Baron of Troy  
whan it came to ende of the gre-  
uous batailes of Troy, the Grekes whi-  
che had long holden the syege afore the  
cytie, knew not how to come to the mea-  
ne to take the cytie, for it was of great  
strength, but by the exhortaciō of Anthe-  
nor, for wraeth that he bare to kyng Pri-  
am he exhorted them & sayd: howe they  
shuld sayne to make peace w the kyng,  
and by that way he hym selfe shuld put  
them win the Cytie & giue to them pas-  
sage, so was it done, wherby Troy was  
betrayed, and for comych that to great  
was the treason and euylnes of hym.  
He sayth to y good knyght that all his  
semblables where he may them knowe

be

The. lxxxv. Glose.

he ought to chase and exyle, for moche  
ben such people to be hated. Plato saith  
Barate, is the Capytayne and gover-  
nour of curll men.

The. lxxxv. Allgorie.

**A**uthor which ought to be cha-  
sed, we may vnderstande that the  
good spryte ought to chase fro hym all  
thyng whereby inconuenience myght to  
him come. Of this sayth S. Augustine, þ  
he which is not diligent to eschewe the  
inconueniences, is semblable to a but-  
terflye, whiche turneth her so longe a-  
bout the fyre of the Lampe, that her  
wynges ben brent, and then is she drow-  
ned in the oyle, and the byrde which fly-  
eth so long about the byrdyme that at  
the last it is fastened in her fethers. Ex-  
ample of S. Peter which abode so longe  
in the courte of the prynce of the labe,  
that he fell in suchs inconuenience to de-  
ny his mayster. And Salomon sayth.

Ecce a via malorum ne transas per  
omni. p. iour. biogum, tist. ca.

Suffre

code min xoric lath not ylt made  
your fide but you shall pade in for fady



The xxxvi. T. pte.

**S**uffer none offering to co-  
me to the Temple  
Of Mynerne / by thyne Enes-  
myes pertured  
Of the horse of tree / take thou  
good example  
If it had not ben / Troye had  
yet endured.

The xxxvi. Glose.

**T**he Grekes made a trewe by farn  
U. i. tye



*The. lxxxvi. Glose.*

tyse to the Troiens, by the treason of  
Antenor, they sayd they had auowed a  
gyft to Minerue the goddes which they  
wold offre, and they caused to be made  
an horse of tree of merueilous greatnes  
which was ful of armed knyghtes, and  
it was so great that it behoued to breke  
the gate of the Cytie, that they myght  
enter, & upon wheles was set this horse  
which they drew vnto the temple. And  
whan the nyght was come, by stert the  
knyghtes and put themselves forth of the  
horse into the Cytie, all the people they  
slew, brent, & destroyed, the cytie. Ther  
fore sayth Orhea to the good knyght,  
that i such fayntye, nor such offeryng he  
ought not to affie him. To this purpose  
sayth the sage, a man ought to doute  
the subtelties & engines of his enemye if  
he be sage, & yf he be a fole, his euylnes.

*The. lxxxvi. Allegorie.*

**B**y the temple of Minerue, we may  
vnderstand the holy churche, where  
ought not to be offered but prayson, & c.

August

The. lxxxviii. Allegorie.

Augustine saith in the booke of fayth, that without the company of our mother holy church any goodnes may to no mā pfect, ne the workes of mercy may be of no valure, ne the lyfe perdurable be had, ne without the circuite of the churche may be none helth. Therfore sayth David.

*Aud te laus mea in ecclesia magna.*

The. lxxxviii. Hystorie.



The. lxxxviii. Texte.

**I**n strength of thy Castell, be  
not to moche assured

U.ij.

For

The. xppviii. Terte.

For Ylion, the stronge Castell/  
and Thune

Ben taken, and brent, though  
they were strongly inured

All thyng is betwixte, the han  
des of Fortune.

The. xppviii. Glose.

**Y** Lion was the mayster dongeon or  
stronge holde of Troy, the strongest  
and the fayrest, that euer was made/  
wherof the Hystories maketh mencion  
but this notwithstandinge it was ta-  
ken, brent, and brought to nought, and  
also was the Cytie of Thune, whiche  
was somtyme a great thyng, and for  
so moche as suche cases do happen by  
the mutabyltye of Fortune. Prudence  
woll saye, & the good knyght ought not  
to truoguelie to holde sure hym self for  
any strength. Therfore sayth Ptholo-  
meus, of as moche as seignoury or lord-  
shipp is more hygh, of somoch is & reyg-  
ne or falltherof more peryllous. That



The. lxxxviii. Allegorie.

**T**hat he shall not trust to haue a sure castell, we may vnderstande that the good Spryte ought not to haue regard to any delyces. For the delyces ben transytoryous, not sure, but lea- dyng to dampnacion, sayth saynt Hierome. That it is impossyble, that a person shall passe from delyces to delyces, as to go from the delyces of this worlde, vnto the delyces of Paradyce, that heate fulfylleth his belye, and there shulde fylle, and satysfye his soule. For the condicion of the soule, is there to haue her dylectacion. And it is not gyuen to them whiche suppose to haue the worlde perpetuall in delyces.

To this purpose  
is it wryt-  
ten in the Apocalypse.

Quantum glorificauit se et in deliciis fuit tam-  
tum datur ei tormentum et luctum. Apo. xlviii. ca.

U. iij.

Circus

The xxxviii. Booke.



The xxxviii. Booke.

**R**egarde that the porte, of  
Circes be excheued.

Where, of Ulixes, the knygh-  
tes dyd repayre.

And were to the fygure of swy-  
ne, transmuied.

Remembre the fauour, that for-  
tune dyd them bayre.

The xxxviii. Booke.

**C**irces was a quene which had her  
realme

*The. lxxxviii. Closes*

realme vpon the see of Italy, and was a  
great enchaunter and moche knewe  
of sorcery, auauementes, and incanta  
cions. And whan Ulixes which went by  
the see after the destruction of Troy, en  
tended to retorne into his Countre, by  
many great and perylleous tumentes,  
that he had. He arriued at the porte of  
her lande, and sende to the quene by his  
knyghtes to knowe yf he myght surely  
take haven vpo her grounde. Circes mo  
che fayrely welcomed and fested the mes  
sagiers, and by semblaunt of curteysye  
she dyd to be brought vnto them drinke  
that was moche delicious to drinke, but  
such vertue it had by poyson that sodein  
lye the knyghtes were transmuued into  
hogges. Circes may be vnderstande in  
many maners and may be entended for  
a lande or a countre, tohere the knyghtes  
were put in fowle or bylgyne prison, and  
she maye be also a Lady full of incon  
staunce, mutabilite, and vagaunt. And  
that by her many knyghts errant, that



**The xxxviii. Glose.**

to say pursuing armes, which specially  
were of the people of Elites, that is to  
say malicious & auyled were holden at  
sojourn as hogges or swyne. And ther  
fore sayth he to the good knyght that  
at suche sojourn, he ought not to resse  
hym & Aristotle saith. He that is wholly  
enclyned to fornicacion, may not in the  
ende be labored ne allowed.

**The xxxviii. Allegorie.**

**T**he porte of Cires, we may under-  
stand for Ipoecrisy, which the good  
spyte ought to ercheue ouer all thyng.  
And against the Ipoecrites saith S. Gre-  
gory in his morales, that the lyfe of I-  
poecrites is no more but a fantasticke a-  
uylsion, and a fantaspe Imagynatyfe/  
whiche sheweth outwardlye the seni-  
blance of an Image, and in very dede  
is nothyng worth inwardely. To this  
purpose saith our Lorde in the Gospell.

*Ue uobis ipocrite qui similes estis sepulcristo deal-  
batis que a foris apparent hominibus speciosa sunt  
Vero plena sunt vobis mortuorum. Mathel. xxiii. ca.*

**Thou**

The. lxxxix. Hyfhoile.



The. lxxxix. Teyte.

**T**hou oughtest not to shewe  
wyle parables and fayre  
To them that lacketh reason/  
them to vnderstande  
Of this by yno, take good ex-  
amplaye

u. b.

Whiche

*The Supplic. Title.*

Whiche the sodden corne, byd  
sowe vpon the lande.

*The Supplic. Close.*

**Y**AS was a Quene, whiche cau=  
fed for to sowe Seedes, after that  
she had sodden it, whiche neuer wolde  
growe agayne neyther beare fruyte.  
And therfore wold Othea saye, to the  
good knyght, that saye reasons well  
ordayned, and sage authorities, ought  
not to be sayde to people of rude vnder  
standynge, whiche knowe not the en=  
tent therof. For than they be losse and  
wasted in bayne. And therfore sayeth  
Aristotle. Euen so as the rayne pro=  
fytyeth not to the Seede, that is sowed  
vpon the stone. In lyke maner good  
argumentes doth not profytk vnto the  
Inscrpyent.

*The Supplic. Allegorie.*

**T**hat saye reasons, oughte not to  
be sayde vnto them, whiche ben  
Ignorant, whiche can not vnderstan=  
de



The. lxxxix. Allegorie

de them. So that it is a thyng lost.  
But that Ignoraunce is to be blamed  
sayeth saynt Barnarde in a Booke of  
the fyftene degrees of humylytie, that  
they excuse them for noughte of fragy-  
lyte or Ignoraunce, whiche to the en-  
tent that they may synne, more free-  
lye ben wylfulle frayle or Ignoraunte,  
and many thynges whiche ought some-  
tyme to be learned / ben oftentymes  
vnknownen / by negligence to learne

them, (by flouth to demaunde  
them,) (or by shame to en-  
quyre them.) And al such

Ignoraunce hath  
none excusa-  
cion.

And therfore sayth  
saynte Baule  
the Apo-  
stle.

Si quis ignorat, ignorabitur.  
Primo, ad corinthios, xlii. ca.

The.

The. L. Hyfote.



The. L. Teyte.

The. C. Authoryties, set in  
this

The. L. Teyte.

this booke

Despyse not the effecte , for the  
wordes abused

For of a woman, August docu-  
mente tooke

That to be adoured , he vtter-  
lye refused.

¶ And where the translatoure,  
hath not well perused  
his stile, because of ygnorant  
entendement

The vertuous (doubtles) woll  
holde hym excused

But the enuyous tonges , ben  
euer insolente.

The. L. Glose.

**C**esar Augustus was Emperour of  
Rome, and of all the world, and by  
cause that i the tyme of his reygne was  
peace through all the worlde, so that he  
reigned



The. C. Glose.

reigned and governed all peassible. The  
folke the people miscreant beleued that  
the same peace was by cause of the good  
nes of him but it was not, for it was by  
cause of Iesu chust, which was borne of  
the virgyn Mary, and was than upon  
earth, and as long as he lyued in earth  
as man, peace was established by al the  
world. So wold the blynde people haue  
worshipped Cesar as a God. But than  
Sibilla Cumana to hym sayd that he  
shuld kepe hym fro beyng adoured and  
shewed him that there was but one one  
ly God, which al hath created, and than  
he brought him vnto an hye mounteyne  
forth of the cytie, and whin the sonne by  
the wyll of our Lorde, appered a virgyn  
holding a childe, Sibille shewed it vnto  
him & sayd, that the same was the very  
God which ought to be adoured, & than  
Cesar adoured him, and to hye did great  
reuerence. And by cause that Cesar Au-  
gustus which was prince of al the worl-  
de, lerned to knowe God, at the credence  
of a

The. E. Glose.

of a woman, may be sayd to purpose the  
aucthouce sayd by Hermes: be thou not  
ashamed to here truth & good ensygne-  
ment who soeuer sayth the. n. for veryste  
ennobleth hym that doth pronounce it.

The. E. Allegorie.

**W**here Origen sayth y the hath wryt-  
ten to hym an. C. Aucthouces, and  
that Augustus toke lerning of a woman  
is to be vnderstand that good wordes,  
and good ensygnementes are to be alow-  
wed of what soeuer person they be sayd.  
Of this saith (Hugo de Sancto victore.)  
in a booke called Didascalicon. That the  
wyse man hereth gladly all thinges and  
lerneth ioyously of eueryman, he redeth  
voluntarily all ensygnementes, he dyspy-  
seth not y scripture, he dyspisseth not the  
person, he dyspyseth not the doctrine, he  
enquireth indifferently ouer all, of all,  
where he seeth that he hath default, he  
cōsydereth not what he is that speketh  
but what it is that is spoken, he taketh  
no regard of howe moche he hym selfe  
hath

The .C. Allegorie.

hath knowledge, but of howe moche he  
knoweth not. To this purpose sayeth  
the Sage. *To his purpose*

*Quis domus and let cum omni conscientia  
Septem. Ecclesiasticus, iii. c.*

*Thus endeth the .C. Histories of  
Troye, translated out of frenche  
into Englyshe, by me. R. W.*

Imprynted by me Robert  
Wyer, dwelling in S. Mar-  
tyns parlyshe, at charyng Crosse.  
at the sygne of S. Iohn Euan-  
gelist besyde the Duke of  
Suffolkes place.

*Cam privilegio, ad impre-  
mendum solum.*

ROBERT & WYER

BRITAN  
NICUM



